

May 12 1581
1785.
A Faithful

and moost Godlye treatyse concernyng the most sacred Sacrament of the blessed body and bloude of oure sauoure Christe, cōpiled by John Caluue, a man of no lesse leyrnyng and literature, then Godlye iudge, and example of luyng. And translated into Latyne by Laciū a man of lyke excellencie. And nowe laste of all, translated into Englyshe by a faithfull brother, no lesse desirous to prōfite the weake brothers then to exercise the talent of

the Lorde to this honoure and glorye. In declaration whereof, he hath set before this litle booke an Epistle to the reader much more effectuous then in the fyrst edicion.

Wherunto the order that the Church and congregation of Christ in Denmarke doth vse at the receiuinge of Baptisme, the Supper of Christe, and Wedlocke: is added.

Myles Louerdale.

Luke. xix. Chapter
Be doynge till I come.



To all them that professe the
christian name, the translatur wytheth mercy
from God the father through our onely
advocate and mediator Jesu Christe,
whose spirite the gyuer of all
goodnesse / leade you in
to all gostlye
knowledg
Amen.

*

As the authoure of thys lytle
boke moued wyth the desyre
to profyte as wel the rude and
vnlerned as the lettered and
professours of knowlege, wrot
it in hys bulgare tongue: euen
so I (moste dearelye beloued brethrene) moued
also wyth the desyre to profyte my naturall
contrevmen so muche as shal lye in my lytle po-
wer haue thought it my bounden duty to em-
ploye my diligence to the translating hereof,
And bicause it hath pleased y^e lordes to grue
me more knowlege in the latyne tongue then
in the frenche (wherein thys boke was fyrste
wrytten) I haue translated it after the Latine
copp, putting the faithfull reader out of doubt
that I haue not in any poynte gone from the
true meanyng of the authoure, but haue thor-
owly obserued the phrases of both tongues.
auoydynge in all that I myght the darke ma-
ner of translatynge after the latyne phrases, to
the intente the Englyshe reader myghte haue
the full vnderstandynge hereof wythout anye
knowledge of the latyne tongue. And that the
Godly myndes of the studious readers maye
be the more steared to reade the matter wth h
A. ii. indiffes

To the Reader.

Indifferent iudgement, I hal without dissimulation assure them that herein is no matter of contencion at al. But cheritably without anye worde of reproche as well the ryght vse of the Sacrament of the body and bloude of Christe, as the abuses and errours concernynge the same, are sette forth so playnely that no man (vnlesse he wyl wyllynge shute vp the eyes of his conscience agaynst the manifest truthe) can reade the booke thorowlye, but he shall easely perceyue what greate abuses haue these sixe hundred yeres bene, and are at this presente daye maintened and defended as concerninge the ministracion thereof.

The fyrste for that the poppe the churche haue and do abuse it in offerynge it vp as an healthfull sacrifice for the redemption of the soules of the congregation, for in theyr Canon (whyche they call the secretes of the masse) are these wordes. Pro redemptione animarum ecclesie tue. That is to saye, for the redemption of the soules of thi churche, where they holde opinion and teach, that by offerynge vp this sacrifice (as they call it) they applye to or make partakers of the passion of Christe, all them that here or hye suche masses as they haue inuented dashed full of whysperynge, doucynge and crossynge besydes the demure countenance in theyr tourne and halfe tourne. I wil speake no more as concerninge theyr sonde inuencions aboute the ministracion of this most secret Sacrament. Lest I should thereby be an offence or stemblynge stocke to the weake brothers whose consciences are not yet fullye satisfied as concernynge the true beleue of this holy mystery, I meane lest I shoulde geue the occasion to do, as certeyne sonde talkers haue
of

To the Reader.

of late dayes done and at thys presente daye
do inuent and applye to thys mooste holy Sa-
cramente, names of dispite and reproche, as
to cal it Iake in the boxe, & rounde Roben, and
suche other not onely fonde but also blasphemous
names, not onely voyed of all edificatiō
(whiche ought to be the ende of al our doinges
and saynges) but very schlauderouse also. For
thoughe the thyng beynge so tourned frome
the ryghte vse as it is, be abhominable, so that
it is leaful for vs to speake vnreuerentlye of
it in the abuse: yet is it not mete for them that
professe charitic, nothynge to refrayne for con-
science sake. The conscience I say of the weake
brothers not yet stronge in the trueth. And so
much the more for that many Godly mynded
persones (whiche by the perswasions of cer-
teyne discrete and modeste brothers, haue ben
made, of Romyshe Idolaters and diligent stu-
dentes of duncicall dygges, disciples of greate
hope in the sincere and trewe euangelyke doc-
trine) haue by the hearynge of these names of
reproch and dispite, taken occasion to thynke
that the knowledge which those men dyd pro-
fesse: whiche woulde be so outragious as to
mocke and test at the remembraunce of our re-
demption) coulde not procede of the spirite of
God. And haue throughe thys perswasion, re-
tourned to theyr olde leuen agayne, thynkyng
them to be the trewe teachers of gods doctrine
whiche offende in the contrarie, makynge it so
diuine a thyng that it shoulde be of no lesse
importaunce then the whole Trinitie, the fa-
ther the sōne and holy gost. For so they affirme
sayng, that for as muche as it is the bodye of
Christe and that Christe is in all places at once
with his father, and his father wyth him and

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the holpe goste: it muste needs folowe that in it is the whole trinite, the father, the sonne and the holpe goste. For these are not, nor can not be seperated.

Act. vii.

I wil say for these me that they haue the zeale of God, but it is not accordyng to knowledge. For as the Jewes (who wer fed tyme to tyme, taught and beleued that God dwelled in the temple that Solomon builded.) could not abyde to heare that God shoulde not dwell in a temple made wpth mannes hande, nothinge considryng that he is immensur and can not be conteyned (for heauen is hys seate, and the earth his fote stole) euen so these men through a fonde perswasion of the essenciall presence of Christe in the Sacramente: can not abyde to heare that the whole trinite shoulde not be really conteyned vnder a piece of breaide, yea vnder every litle crombe therof, I speake not this as one puttyng no difference betwene that sacramentall breaide and oure comon breaide, but that I maye therby declare and open the great blindnesse of them that knowyng and confesseinge the immensurable nature of God, would haue hym reallye, and naturally conteyned in so small a thyng.

Heauen is my seate (sayth he) and the earth is my fote stole, and yet wyl they trusse hym so shorte that they wyl byrnyng hym into a lytle pyre wherin a man can not turne hys fyfte.

He filleth all places, and is concerned in no place, and yet wyl they at theyr pleasure place hym in the chalysse, he was netter visibill to the mortall eye, and yet wyl they make hym appere at euerye knaues request that wyl do as other men do. I meane pape theyr ordinarie shote, and so doynge he shall not onely se hym

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him but also eat him vp every morsell.

EI would the men would diligently peruse the wordes of saynt Augustine in theyr legend on Corpus Christi daye, whyche are these taken out of the. xxvi treatyse vpon Iohan. He that eateth my fleshe and drinketh my bloude tarieth in me and I in hym. To eat that meat therfore; and to drinke that drinke, is to tarpe in Christe and to haue Christe tarynge in vs. And by this he that tarpeyth not in Christe and in whom Christe tarieth not: no doubt he doth not spiritually eate hys fleshe, nor drynke hys bloude, althoughe he do carnallye, and visiblye crusche with his reeth the sacramente of hys body and bloude of Christe but he dothe rather eate and drynke, to hys damnacion, the sacramente of so noble a thyng. Here is your transubstantiation utterlye denyed. For saynt Augustine putteth a plaine difference betwene the sacrament and the, thinge it selfe. Agayne the same Augustine, in the same place addeth these wordes. The sacramente of this thinge, that is of the bodye of the body and bloude of Christe is in some places prepared euerye daye, in some other places but certayne dayes as on the Sundaye, and is taken of the table of the Lorde, to some persons, to life, to some other to destruction but the thyng it selfe, is to all persones, to lyfe, and to destruction to no man, that may be partaker therof. What nedeth it to reherse anye mo wytnesses, seynge these are sufficient, eyther to proue saynt Augustine an heretike, other else to declare this transubstantiation to be bothe foolyshe and abominable.

Both for that it trusteth together the diuinitie, and enlargeth the humanitie beyonde all measure, thytchyng vp into a corner the part

J.iii.

which

S. August.

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whyche no place can conteyne: and settinge at libertie to be in all places, that whyche muste nedes be in one place onely. Yf every man wyl folowe his conscience in thys matter I doubt not but that shal sone be perswaded howe farre wyde thys transsubstanciacion is frome the trueth. But nowe take they holde of the wordes of the Lorde at the fyrst institution of this moost sacret Sacrament, which are these.

☞ Thys is my bodye whiche shalbe delivred for you. This is my bloude whyche shal be shed for you & manye into remission of synnes. What natural, essential, and reall presence they buylde vpon these wordes, is abundantly declared in the Bishopp of Winchester and doctor Smythes booke.

☞ I shal therefore mooste humbly desyre the reader vterlye to shake of all superstitious persuaycons of olde vsages, & applye hym selfe wholly to the teachinge of the spirite of god who teacheth inwardly in the hert, all them that geue over them selues to hys teachinge & information. And I for my part yeldinge me to the same spirite, shal in this case wyte the thing onely, whyche my conscience shal geue me to be of the spirite of the luyng God, and my trust is that the good spirite of God is my leadeare. As concernynge the vnderstandynge of the wordes of Christe, you shal knowe that the maner of teachinge is double, that is to say by wordes and by signes.

☞ By wordes we teache when we declare vnto the heares, by wordes, the thyng that we woulde they shoulde knowe. By signes we teache when we doo some thyng whereby the beholders may gather our meanyng: as Carguini^{us} superbi^{us} dyd when he sturke of the topes

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pes of the hyghest poppyes, declaringe therby
that his aduise was to haue the greatest rulers
beheaded. We teache also both by wordes & by
sygnes, when we adde vnto the wordes some
action to declare & as it were to expounde the
wordes withall. As is mencioned in the Actes
of the apostles, of a prophete whych declared
vnto Paule the persecution he shoulde indure
at Hierusalem whither he was goyng, And to
make the matter more playne, he toke Pauls
gyrdle fro aboute hym and tyed hys fete wyth
all saynge: the man whose gyrdle thys is, shall
be thus bofiden at Hierusalem. Euen so (good
christian brethren) our sauoure Christe, wyl-
lynge to declare to hys apostles, the wonder-
full participation that all faythfull christians
shoulde haue in hys bodye and bloude: toke
breaude whych is the chrefe, and in scripture
compted the onely foode of the bodye of man,
and when he had (after his accustomed maner)
gyuen thanks, he blessed, not croslynge the
breaude wyth the thre hynder fyngers haupnge
the forefynger and the thombe faste toynded to
gither. No he made no sygne of the crosse at
al. For, to make the sygne of the crosse was in
those dayes none other, then it is now to make
the sygne of a galowe tree. He blessed therfore
after the maner that the fathers the prophetes
& patriarches vsed, that is, he inuocated & called
vpon the name of hys father, desiering him to ac-
complysh him visibly in all hys faythfull deatlyn-
ges, the thyng whych he inteded to declare vn-
to them by the visibly signe. The sayde he to his
apostles, take ye, eat ye, this is my body, which
shalbe deliuered for you. Not meanyng that
he had chainged the nature of bread, into the na-
ture of fleshe, makynge the bread that he helde

Actes. xxi

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In hys hande hys naturall bodye, for then had he giuen vnto them a mortall & corruptible bodye to eate whiche thyng is so muche vngodlye that very nature abhorreth it. But he gaue them the bread to eate, sayenge: this is my bo-

Note. dye, whiche shalbe deliuered for you & became mā for none other purpose, but that my bodye shoulde be tozne & rent for to satisfie for youre synnes, & your soules might be fedde and haue lyke participacion therof, as your bodies haue of this breade, and you (which be my saythful) are as this breade is, one bodye made of many bodies, for euery litle graine wherof this bread is made, is of him selfe a bodye, and yet ioyned togither they are but one bodye. In like maner you that beleue in me though ye be many, yet ioyned togither by fayth ye are but one bodye, & I am your head. This mysterye you shal not vnderstande without some visible signe, whiche may represent vnto you & veritie therof, take ye this breade therfore and knowe for certentie that like as it is one so are ye one if ye remaine in faith. And as it nourisheth the body, so doth my passion nourishe the soule whiche hath no lyfe but in me & by me. In lyke maner when he had supped, he toke & cuppe saynge take ye, & drynke ye all of this, this is the cuppe of the new testament in my bloude, which shalbe shed for you & man into remission of synnes. Do this so ofte as you drynke in my remembraunce. Another signe to declare this mysterye by.

This cuppe of wyne is but one bodye, and yet is it made of manye grapes, and so are you but one bodye althoughe you be many so longe as you be ioyned togither by fayth. It comforteth the herte and the liuely spirites of the bodye, and so dothe my bloude shedde on the crosse
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comforte the soule. By this action haue I declared vnto you the misterie of the participacion you haue in me by faith. Use you the same that this your deliuerance by me may neuer slippe out of your mynde. We haue eaten the lambe whiche putteth vs in remembraunce of the wonderfull deliuerance out of the captiuitie in Egypte, whiche was done more then a thousande yeres past. So shal you eat this bread and drynke this cuppe in remembraunce of your redemption and deliuerance out of the spiritual Egypte, and from the spiritual Pharaon the dyuell. And when you shalbe demaunded what you meane, by this eatynge & drynkynge, you shal saye. We were throughe the sinne and transgression of the fyrste man Adā. made bondesmen and captiues to the diuell, out of whiche bondage we coude by no meanes be deliuered til it had pleased God the father to send his onely begotten sonne to take oure nature vpon hym, that he might dye and be an acceptable sacryfice to pacifye the fathers wrathe. Wherefore the night before he suffered he declared vnto vs by these visible sygnes, what comunyon we haue in hym of all that ether he deserued for vs. And then he commaunded vs to vse the same because we shoulde be alwayes put in remembraunce of that our redemption and deliuerance, none other wise then Moyses dyd to the Israelites the night before he dyd by the wonderfull myghte of God, bringe them out of the greate captiuitie wherein they were holden in Egypt. The wordes of saynt Paule to the Corinthians, do teach no lesse then I haue here wyrtten. For he sayeth, so often as you eat this breade and drynke this cup, you shal declare the death of the lord
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tyll he come. And therfore who so euer eatethe
of thys bread, or drynketh of thys cup vnwor-
thely dothe eate and drinke his owne dampna-
tion. There is a playne declaration of the ende
& purpose of Christe when he instituted thys
most sacret sacramēt. For to kep in remēbrāce
hys moste dolorouse death & precious bloude
moste plēteously shed vpon the crosse. And who
so euer eatethe & drynketh it vnworthely (that
is to say for any other purpose thē for the sam-
t was ordeined for) the same eateth & drynketh
hys owne dāpnation. I thynke not contrarie
but þ moste men wyl thynke this a straūge in-
terpretation of thys place (for as muche as the
moste auncient (yea al) þ doctores, that make
anye mention of thys place, and Caluine hym
selfe in this boke whiche I haue translated)
do applye the vnworthynesse & receyvinge of
this Sacrament, to the vnpentent hert of the
persone whiche receyueh it. And in very deede
such one is farre vnworthy to receyue so wor-
thy a Sacrament for as muche as he is not the
membze nor seruaunt of Christe, but a membze
of the deuyll and seruaunt to synne. And thys
interpretation is no lesse godly then fruttfull.
For therby are the membz of Christe put in
feare to presume to come to the table of the
lorde vnlesse they haue fyrst examined & found
them selues the trewe membz of Christe, in-
dued and adomed with perfyte faith, hope and
charitte. But if we wyl go to the natyue sence
of the text: we shall perceyue, that in thys place
Paul speakeh of the small regarde the Co-
rinthians had to thys mooste sacret Sacra-
ment, not vsinge it wpth so much reuerence as
they ought to do. For he addeth these wordes.
Puttyng no dyfference of the Lordes bo-
dy

To the Reader.

by. As he should haue sayed esteemyng it no-
thing better then the comune bread wherwith
they fede theyr bodyes. The phrase of spea-
kyng gyueth this interpretation, for if I saye.
This man was not worthely enterteyned. I
meane not that the party whiche enterteyned
hym was not worthy to enterteine so noble a
man: but that he was not vsed as was belea-
myng for such a mā to be vsed. So that to re-
ceyue the Sacramēt vnworthely, is to receyue
it otherwyle or for an other purpose then it
oughte to be receyued for, & is after any other
forme or for any other purpose then & wordes
of & first institution do declare. For whē & vs
of good thinges is altered frō & purpose & ende
they were fyrste ordeyned for: then are they vn-
worthely handled, Al they therfore whiche do
priuately receyue the Sacramēt, eyther to me-
rite themselues, or other, other that do make it
a sacrifice for the redemption of synne, or to
pacify goddes wrathe in any cōdicion, or after
any other forme, or for any other purpose thē
is declared in the wordes of the fyrste instituti-
on: do receyue it to theyr dampnation, puttynge
no difference of the Lordes bodye, but vsynge
it as a matter of marchaundysse, or occupation
to get theyr luyng vpon. They onely receyue
it worthely, which receyue it as a most worthy
Sacramente and signe representynge vnto vs
the cōmunion and participation we haue in al
that euer Christe did or purchased for vs, by
takyng our nature, & sufferynge therein al maner
of moste miserable afflictions, & finallye, by hys
moste cruel and dolorouse death. Therefore to
hopse it ouer theyr heades, to daunce it ouer
the cuppe, to carpe it in the stretes with a great
pompe and gloire, to bowe theyr knees and to
knocke

To the Reade

krooke their breastes before it, and to looke it
 vp in a pix to haue it ready to serue at all hou-
 res, all suche chapmen as shal call for it: is but
 a polyphe case of the marchantes whyche
 displease and set abroad to besene suche mar-
 chaundyse as they woulde fayneest sel. As they
 do offende whiche neglecte and contemne this
 moste holy mystery, & scampping it no better then
 the comon breade wherewith oure bodyes be
 fedde: so do they also offende whiche honoure
 it with diuine, honoure makynge it thereby an
 idoll of al other moste to be abhoyred bothe for
 that (as they vse it) it is a playne Antichriste,
 spoyling Christe of hys victorie atchrued by
 the ones offer yng of hym selfe for all: and also
 for that it pulleth the beleauers thereon, from
 the true adoration of God the father, and ma-
 keth them to honour for the inuisible, immes-
 and eternall god, that visibly miserable, and
 corruptible breade & wyne. Yea (as they vse it)
 it is not the communion of Christes body and
 bloude at all, but a fonde inuencion of their
 owne. For Christe dyd not make so manye
 crosse ynges and blessinges and then eate it vp
 all hym selfe. But we must beleue that they re-
 ceive it for vs and in all our names.

We must beleue that their receauinge of it is
 the application of Christes merites to vs. We
 must beleue that they can thereby relcve & sou-
 les in that bytter paynes of purgatory. We must
 beleue that oure beinge present at this theyre
 sacrifice (as they call it) shal giue vs good sped
 in al oure affayres, be they neuer so deuelyke.
 We must beleue that a prieste (beinge neuer so
 vngodly in hys liuinge: neuer so muche subiect
 vnto sinne, neuer so much the deuyles member)
 is the minister of God, and that hys prayer &
 sacrifice

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Sacrifice in the masse is acceptable to God. In fine, we must beleue that thetre masses be of strenght to purchayse the assistance of god in al daingers, and a present remedy agaynst plage, penurie, and all diseases both of man & beaste, agaynst warres, robbyes and all incursions of enemies both bodely and gostely. How can thetre assertions stande wpth the cōmunion of Chyistes body and, bloude? dyd Chyiste shewe the bread to hys apostles and then eate it hym selfe to certifye their consciences therby? Dyd he bid any one of them, take breade and wine & shewe them to the residue of the faythfull so ofte as they woulde cōmunicate hys body and bloude: and then eate and drynke all hym selfe in stede of al the faythfull that shoulde be present? I thynke no man is so muche wpythout shame once to thynke it. But I knowe & rote of thetre error. They say that as Chyist was the high priest or byshop, to ministrate vnto hys apostles the communion of hys body & bloude, wherch he dyd in dead offer on the crosse to hys father: so dyd he ordayne hys apostles and in them all that shoulde succede them: priestes to offer by the selfe same (saye they) to applie the sacrifice done by Chyiste wpth the merites of the same to thē that are present ther at, or that shal by any meanes haue it done for them. Oh blynde bullerdes. Where are youre spirituall eyes become? Dyd Chyiste brynge the hygh priest distribute the bread to his apostles, to the intent that they, & all other theyr successours: shoulde shewe the bread and wyne to the people and thē eate and drynke all them selues? I mā that hath so muche gostely knowledge as the grayne of a mustarde seed, woulde not faile to say that Chyiste ment rather that the Apostles and priestes shoulde distribute the breade and

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wyne amonge the faythfull people, willynge them to certifie them selues thereby that they are partakers of the body and bloud of Christ. For what sayth the text: So ofte as ye shall do this: ye shall do it in the remembraunce of me. But what was it that they shoulde doo in the remembraunce of hym? For southe diuylde bread and wyne amongeste them. The priuate receiuyng of the breade and wyne therfore can by no meanes stande wyth the institution of Christ: whiche was, that accordyng to his example, we shoulde by the diuylde of bread and wyne amongeste vs: certifie oure selues that we are all partakers wyth Christ in hys redemption through the ransome that he paid for vs on the crosse. Howe standeth this with our hearyng of masse (to the intent to speede the better thereby) when we go aboute oure worldye busynesse, be they honeste or vn honest, godlye or vngodly: For soeth I suppose) etien as much as the carryng of bread in a mans pourse (in the nyghte tyme, or in a tempest) serueth to kepe hym from blastynge wyth euyl ayres. So that I dare be bolde to affirme, that this hearyng of masse is no better then mere superstition, and the masse it selfe, so farre fro the institution of Christ: that it semethe not to be any parte of the comemoration of Christs passion: But a mere inuention of man, crepe into the churche by the subtyll suggestion of oure moste cruell and maliciouse enemye the deuyl, who hath alwayes endeouored to popson e al the holcome foode of mans soule, as it appeareth ryght well by the great abuse that this most sacret Sacramente is growen vnto. This was and ought to be so necessary a foode to the soule: that wythout it no christi-

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To the Reader

an can tarie in Christ, nother haue Christ taryng
ynge in hym, wherby it is playne that without
thys foode no soule hath any lyffe in it. For
Christe is the lyffe that is in the christian soule.
No lesse necessarye therefore is thys foode to
the soules of the cōgregation: the the stnewes
be to the bodye to holde the ioyntes togyther.
Our aduersarye therfore coude in no case be
quiet tyll he had popsoned thys so necessarye
foode, corrupinge therein the vertue & strength
to vnite and knytte the christians to Christe
theyr heade, makynge it of force to draw them
quyte from him, by puttynge theyr confydence
in it, trustynge to redeame theyr synnes by oft
offerynge vpon therof, in so much that they fel to
foundynge of Abbayes, chauntries, and anni-
uersaries: for the saluacion of theyr soules, for
so was it alwayes specified and conditioned
in the wytynges made betwene the founders
of suche abbayes, chauntries, and anniuersa-
ries: and the receivers of the perelpe rentes,
gyuen to that vse. Yea rather abuse.

And in this miserable estate hath it cōtinu-
ed euen these. vi. hundieth yeres, popsoning the
soules of them that shoulde haue bene fedde
therby. But here must I beware that our ene-
mye do not popson these wordes of myne als
so, causynge men to vnderstande me as one
that woulde deny it to be possible for any man
to tarie in Christe or to haue Christe taryng
in hym vnesse he receyue these visible sacra-
mentes or signes breade and wyne. No doubt
(christian reader the belefe & truste in Christe
is the meane wherby Christ taryng in vs and
we in hym. But thi belefe and truste are esta-
blished and confirmed by the vse of these visi-
ble signes. As thys belefe and truste therfore,

B.I. are

To the Reader.

are necessarie to the abydyng in **Christe**: so is the vse of these holpe **Sacramentes** also, for that it is the establisshmente and confirmynge of the sayd beleue & trust. To all them therfore to whom thys beleue and truste are necessarie: are these sacret **Sacramentes** also necessary. Where vpon I conclude that all **Christians** which are of age and discrecion to deserue the fayth in **Christe**: ought also to vse these moost holy **Sacramentes** to establishe and confirme thys fayth withall. And **Christ** knowynge the weakenes of manne, and howe hard it was to beate into hys head the vnderstandynge of the hygh mystery of the perticipation and communion that al faythfull shoulde haue in, hys merites: vled these visibler signes, that we myght in them (euen wyth oure senses) perceyue thys wonderful distribution of the body and bloud of **Christe** amonge hys faythfull, whyche oure grosse nature coulde no more compasse wythout these visibler sygnes, then the carnall and fleshy **Jewes** coulde when **Christe** tolde them of the eatynge his fleshe and drynkyng of hys bloud by beleuing in him. To helpe our weakenes therfore, it pleased the almightie wysdome of the **Lord**, to declare vnto vs by oure senses the thing that by same senses caused the **Jewes** to abhore. The maner I saye of oure perticipation and communion in **Christe** and all that euer he deserued for vs. For euen as we se that we beyng many are partakers of one loofe of breade, by eatynge therof, and of one cuppe of wyne by drynkyng therof: so are we certified by that participation, that we beyng manye beleuynge in **Christe**: are by that beleue, made partakers of **Christe**, and wyth **Christe** in all that is hys, none other wyse then all the mem-
bers

To the Reader

bles of one bodye be partakers of all ioyes and pleasures that chaunce to the heade. For as the lofe whereof we eat is made of manye graynes: and the Cuppe of wyne whereof we drynke is made of manye grapes, and yet is but one Cuppe of wyne, and the lofe but one lofe: euen so are we that beleue in Christe, but one bodye wyth hym and he oure heade, notwithstandinge we be manye in numbre, and of diuerse nations, estates and condicions.

For as in þe bodye be diuers members seruinge to diuers vles: so are there in the congregation of Christe (whych the Paule calleth the bodye of Christe) diuers estates. Some Apostles, some preachers, and some teachers.

1. Corinth. xii

And as in the bodye is no membre whereunto is not appoynted hys pecullare and necessarie office: So in the congregation of Christ is there none estate or condicion but it is profitable, yea necessarie to the other.

This is a greate misterve (sayeth the Paule) the misterve

I saye of Christe and hys congregation, for it is hys bodye, of hys flesh and of hys bones.

1. Thess. v.

Not that the congregation or church is that naturall bodye that dyed on the crosse, nor we (the members of the same church) the flesh and bones of the same: But for that it was that congregation, it was we (the members of this church) that caused Christe to take oure nature, vpon hym, that therein he myghte satisfye for oure synnes, makinge vs partakers wyth hym in this satisfaccion, and so are we hys bodye and members, that is to saye, hys bodye and members were, and are the pryce wherewith we were redeemed out of the captiuitie and thralldome that we were in.

This misterve

To the Reader.

is greate, and farre aboue the beastly mannes capacitie. But if we wyl be geuen to the spirite: the spirite shall minister vnto vs abundantly, the vnderstandynge therof. For it is a comon phrased or maner of speakynge amongeste vs when anye hath bestowed his moneye vpon anye kynde of marchaundise, we saye Lo, here is my. xx. li. or here are hys hundreth marks, the wyngge forth the wares that were bought with my. xx. li. or hys hundreth marks so that here the thyng boughte beareth the name of the price. In lyke maner doth Paule call the cōgregation redeemed by Chyestes bodye: hys verpe bodye, his fleshe and his bones because it is the marchandise that was bought with his bodye his fleshe and his bones. The mooste sacret sacramentes, also of the bodye and bloude of Chyest, are called hys bodye and bloude, because they declare vnto vs, what the body and bloud of Chyest be vnto vs none other wyse then I call thys boke the supper of the Lorde, because it declareth the supper of the Lorde, so that here thou mayste se gentle reader) wherin thou hast bene so farre and so longe deceyued. Forsoeth in that thou haste not knowne nor consydered the causes why these mooste holy sacramentes beare the names of that they remeise, thewe or declare vnto vs But haste grosselye perswaded thy selfe with the carnall and fleshy Jewes, þ Chyest spake carnallye myndynge to turne the substance of the breade and wyne, in to the substance of his body and bloude: when he sayed vnto hys disciples, thys is my bodye. But doubtlesse (good chistian brother)oure mooste cruel enemye hath in thys poynt vttered even the greatest parte of hys malicious, practyse. He hath not

To the reader.

not fayled alwayes to beate into our heades
the omnipotencie of God, who coulde by hys
worde make al thynges of nought, his veritie.
whiche wyl not suffer hym to leaue oughte
vndone that he sayeth is or shall be done, and
then hys wordes at hys laste supper. **Thys is**
my body. &c. Here labourerh he wyth toeth and
nayle (as they saye) to kepe vs in the playne
letter that we measure not these wordes by
the scriptures of lyke phrase. **The** veritie it
selfe (sayeth he) hath spoken it. **Wherfor** it can
not be otherwise. **The** onely almyghtye which
created all thynges by hys worde, hath sayed
it: it is not therfore impossible that it shoulde
be so. **Thou** arte a chustian man and hast pro-
fessed to beleaue all the wordes of **Christe** to
bee trewe, though thy reason can not compre-
hende the maner howe. And wylte thou wyth
the carnal and sturly Jewes doubt in the per-
fourmance of the wordes that thy **Sauoure**
shall speake: He sayed that a vyrgyne shoulde
brynge forth a chyld: and wylte not thou be-
leauie it bycause thou canste not by reason be
persuaded that it is possible for a vyrgyne to
brynge forth a chyld: what coulde the obsti-
nate Jewes do more, then blindly and obsti-
nately saye: **Howe** can thys man gyue vs hys
fleshe to eate and hys bloude to drynke? And
wylte thou be as obstinate as they and thinke
it impossible for hym to gyue the hys fleshe (yea
hys very naturall fleshe) and bloude vnder the
fourme of breade and wyne. **O**h subtylle ser-
pent. **O**h crafty dissembler. **F**owe chaungest
thou thy selfe into an angell of lgh. **Thou**
madeste the Jewes abhorre **Christes** wordes
bycause the law (which they professed) taught
them that it was abhominable to eate the raw

**Note the sub-
tyltye of the
deuyll.**

Calayne vpon the supper

fleshe or drynke the bloude of any beast, muche more of a man. And bycause they shoulde not consyder and vnderstande the spiritual eating of hys bodye and drynkyng of hys bloude by fayth: thou putteste them in mynde of the corruptible Manna that the fathers dyd eate in wyldernesse. And that, notwithstandinge, that breade came from heauen: yet was it not of suche lyuelye force that it myghte preserue the eaters therof from death. Yea thou heldeste them in opinyon that it was not possible for Christe to geue them his fleshe to eate and his bloude to drynke, after suche sorte that theyr stomakes myght awaye wythall. Wherfore they sayed. Howe can this felowe giue vs this fleshe to eate and hys bloude to drynke? But here thou comest vnto vs with the contrary. Thou byddest vs beleaue that he was able to chaunge breade and wyne into hys fleshe and bloude that we myght therby awaye with the deuourynge therof. Thus thou playest on both handes, wyth them bycause they shoulde not loke for any spiritual eatinge or drynkyng of Christes fleshe and bloude. And wyth vs, that we shoulde not regarde the spirituall eatynge and drynkyng, but that we shoulde moste regarde the fleshely deuouringe of the bread and wyne. So that neyther the Jewes nother we, can come to be trewe eatinge of Christes fleshe and drynkyng of hys bloud by vnfayned fayth in hym and hys merytes. Heare mayeste thou playnely se (most dearely beloued in the lorde) by what manes our gostely enemy hath spoyled vs of the vse of these mooste precious Jewelles, the sacramentes of Christes bodye and bloude: and howe he labourthe daylye in hys membyes (the wycked papistes) to wythholde
from

To the reader.

from vs the knowledg of the spiritual eating
and drynkynge of Christe : whiche begynneth
nowe to spreade the worlde ouer all . Lette vs
runne therfore, vnto oure present and onely
succour in thys greate daunger. To Christe I
saye let vs runne, moste humbly besekyng him
(oure Sauoure and redeamer) plentiously to
poure out, of hys spirite of knowledge vpon
vs all, that we maye daylye more and more
fynde out the hydde and secreete abhominaci-
ons, to the better extirpacion and rowtyng out
of the same. And in the meane time let vs pray
together that it may please the Lorde to aug-
ment the nūbre of his faythful tournynge

Sauls in to Pauls that the harde
hertes, may be molified by hea-
ring the persecutours preach

Christ whom they perse-
cuted. The spirite of
truth be wpth
you all. So
be it.

It is the spirite that quickeneth, the
flethe profiteth nothyng
at al. John. vi.



Caluine vpon the supper

For as muche as the most holy supper of our lord Iesu Christ hath of longe time benlapped by in manyfold and great errors and euen of late days wrapped in many opinions and contentions, nothing so quiet as was becoming: no meruaile though certayne weake conſcienced persons, cannot wel determyne what thyng they ought chyslye to folowe, but do, wyth indyfference and suspence mynde, loke when the seruauntes of God settinge all contention a parte shall agree amonge them selues, and byng the matter to some con corde and vnitie. And seynge that such kynde of doubte hath no smal incommo ditye annexed, and that it is a thyng mooste dayngereuse, to haue no certayne determina tion of that mysterye, the knowledge whereof is so necessary to our saluatiō: I haue thought it a thyng mooste profytable, bryefly to speake of the chief sume of the matter and yet playnlye to declare what thyng we oughte chyselye to sticke vnto therin. More ouer, certayne ho nest men perceyvinge the matter to requyre no lesse: despyed me earnestly to take it in hande whose requeste I coude by no meanes denye vnlesse I woulde haue bene stake in doing my dutye. And that the difficultie thereof maye the more easely be opened it is needfull to declare what order we intende to folowe herein.

First I shal declare for what cause, and to what ende, the Lorde hath instituted this most holpe sacramente. Then what fruite we take therof and herein I wyll declare howe the body of Christ is given vs in it.

Thyrdlye, what is the ryght vse thereof forthlye, I shal reherse the erroures and sus ceptions wherby it hath ben defaced, and so will

Of the Lorde.

wyll I declare, howe the seruantes of God ought to differ from the papistes.

¶ Finallre, I wyll declare the originall of that contention, whyche hath ben so earnestlye mayntayned euen of the same men whyche in our tyme, haue applied al theyr studie to bring the Gospel to lychte agayne: to replenysh the congregatiō, and to restore the sincere and pure doctryne. As concernynge the first.

¶ When it pleased the almyghty oure God by baptisme, to chose vs into the cōgregation, that is to saye into hys house whyche he wyll nouryshe and defende: and that he hath receyued vs, not only as household seruantes, but also as hys chyldren: it behouethe hym (if he wyl playe the parte of a good father) to bringe vs vp, ministryng vnto vs all thynges necessary to foode and clothinge.

¶ But as concernynge the thynges that pertaine to the education of the bodye, because they be common to all men, so that as wel the euill persones as the good be partakers thereof: they are not to be taken for thynges appertaininge to his household onelie. No doubt, in that he feadeth and defendeth our bodies, and whyles we be partakers of al those good thynges which he most plēteously and liberally geueth vs, is declared a great tokē of hys fatherly goodnes towarde vs. But in like maner as the life wherein he hath regenerate vs, is spiritual: so is it needefull that the meate wherewith we shoulde be sustained & strenghtened, be also spiritual. For we muste vnderstande, that we are not called to possesse the celestiaall inheritance, in tyme to come onelie: but that through hope we are in maner set in possession thereof already. So that he hath not onely promised vs

Calupnie vpon the Supper

yfse, but deliuerieng vs from death, he hath all
 ready ledde vs into it in very dede. And this
 thinge obteyned we, whē he begatte vs a newe
 wyth the seede of immortalitie, & is to saue his
 worde, whiche through the holy goost he hath
 prynced & fastened in our hertes. That we ther
 fore may defende & susteine this life, we muste
 not seke & caducal & corruptible meates, where
 with the bealie is fed: but we muste pryncde for
 our soules much better & more excellente fode.
 And the whole scripture witnesseth, & the selfe
 same wordes, wherby the lord hath begotten
 vs anew, is & spiritual bread wherbi our sou-
 les are sustained & fed. The reason is this, by
 cause in it Christ (our only life) is giue & minis-
 tred vnto vs. For when god would that al a-
 boundance of lyfe, shoulde remain in Christ to
 the intent & by hym, he myght make vs parta-
 kers therof: he ordayned the worde also, wher
 by Christ & all his mercyes myght be ministred
 vnto vs. This sentence therfore is infalliblye
 true, that our soules are fed & nourished, wyth
 none other fode then Iesu Christ. Wherefore
 the heavenly father being, careful for our edu-
 cation, gaue vs none other fode: yea rather
 he committed this vnto vs, singularly.

Not the visi-
 ble signe but
 the thyng sig-
 nified.

And for as muche as it is sufficient inough
 for the recreation and sustenance of our sou-
 les, he willed vs to cotente oure selues there
 wyth, and that our soules shoulde rest together
 therein: because we may by no meanes be wyth-
 out that fode, whiche beyng taken awaye,
 none other can be founde. Nowe do we per-
 ceue after what sort Christ is & onely fode
 wher with our soules be fedde: but because he
 is distributed vnto vs by the worde of & lord
 as by the instrument appoynted for the same
 purpose

Of the Lorde.

purpose: he is named breade and wyne.

And that whiche is spoken of the worde, appertaineth also to the sacrament of the supper wherby the Lorde leadeth vs vnto the partaking of Christ. For because we be so weake and feble, that we can not (wyth vnfaigned trust of mynde) receyue him, when he is offered vnto vs in the bare preaching of the doctrine: the father of mercy wyllynge to accommodate hym selfe vnto our infirmitie therin, hath ioyned vnto the worde a signe to be sene with the eyes, wherby he myght represent vnto vs the very substance of hys promises, that al doubt and wauerynge taken awaye, we myght be confirmed and strengthened in hym. Our infirmitie was cause of the sacrament

Seynge therfore thys mysterye is highe and harde to attayne to: and that we can not by wytte comprehend, or by studie vnderstande howe the bodye and bloude of Christ may be communicate vnto vs: and that we be so rude and ignoraunte, that we vnderstande not even the verye leaste of the diuine matters: it was needefull to declare and open thys mysterye after suche sorte as the habilitie of oure wytte myght away withal.

And for þe cause dyd the Lorde institute the supper: that he myght print in our consciences those promises wherwyth he hath in the gospel promysed, to make vs partakers of hys bodye and bloude: and that he myght establishe vs in thys perswasion, our spiritual life to be remaynyng in hym, that we receyue so noble a pledge, maye conceiue a sure hope of saluation. Forthermore, that we should be exercised in acknowledgyng his great goodnes towardes vs, & in celebratyng and settyng forth of the same wyth all laude and prayse. Note here for what ende the supper was instituted.

**The vse of þ
Sacrament**

**Of oure selfe,
we haue none
other thringe
but synne**

Caluyn vpon the Supper
lye, that we should be prouoked to embrace ho-
lynesse and innocencie, for as much as we ac-
knowledge oure selues to be the membres of
Christ, and that aboue all other, we set forth
and mantayne frendshipp. and brotherly con-
cord. Wherof we haue an especial commaunde-
ment. When we haue wel and diligently mar-
ked these thre causes (to whyche no doubt the
Lorde had respect when he instituted the sup-
per) an entree shall be opened vnto vs that we
maye the better vnderstande what fruite we
receyue thereby, and by what meane we maye
vse it a ryghte. We muste therfore nowe come
vnto the seconde parte, that we maye declare
what holosome fruite the Supper of the Lorde
bryngeth vnto vs: so we wyll vnderstande and
gather the same. And that shall we knowe whe-
we wyll diligently perpende oure owne great
lacke which it succurreth. No remedy we must
neades be vehemently troubled and vexed in
mynde, so often as we consyder what we are
our selues, and when we examyne al that is in
vs. For there is not one of vs that can fynde
so muche as one lytle crombe of iustice in hym
selfe: but contrarie wyse, we are defyled wth
so many vices and wycked dedes, stuffed full
of so greate a multitude of synnes, that there
neadeth none other accuser then our owne con-
science: nother neadeth it to seke for any other
iudge to gyue sentence agaynst vs. Wherof
it folowethe, that the Ire of God is kynded a-
gaynst vs, and that none of vs can be able to
escape the iudgemente of eternall death.

And vnesse we wyl be verie dreamers and
blockheades no remedy we shall, through this
horrible cogitation, be vexed and troubled, as
it were wth a continuall hel fyre. For we can
not

of the Lorde.

not remember the iudgemente of God, but in-
continent our owne dampnation is befoze our
eife. We are therfore al redie swallowed vp by
the deuouring sincke of death, were it not that
almightie God deliuereth vs. And what hope
of resurrection maie we haue whē we cōsider
our owne fleshe, so rotten and full of all cor-
ruption? And therfore whether we consider
body or soule, nothinge can be more miserable
then we are, so long as we shall consider but
oure selues, onelye: and whilse we perceiue so
great miseries, no remedye we must needes be
miserably tormēted, and afferted with extreme
heauinesse. That the heauenlie father therfore
mighte succure this oure calamitie, he gaue vn
to vs the supper, as a glasse wherin we mighte
beholde Christe crucified and raysed againe.
Crucified, that oure sinnes might be forgiven.
Raised againe, that we deliuered from cor-
ruption and deathe, myghte be restored to the
heauenlie immortallitie. Thys singular conso-
lacion take we of the lordes supper, that it di-
recteth and leadeth vs vnto the crosse and re-
surrection of Christe: that we maye knowe
for certentye, that we althoughe we be wycked
and vncleane be acknowledged and receyued
of the lorde, pea and taken for iust: and that by
hym we are restored to lyfe notwithstanding
that we be hedged in wth al kindes of deathe:
and that we be replenished wth all kinde of
felicitie, notwithstandinge that we be misera-
ble and full of calamitie. Or to make the thing
more playne. When there is no goodnesse at
all remainyng in vs, nerther any one thyng,
of those thynges whiche shoulde helpe to the
optaynyng of saluation: the supper doothe a-
bountauntly witnesse vnto vs, that we haue
obtained

Caluarie vpon the Supper

obtained all thinges profitable and hollesome, in that we be partakers of the death and passion of Christe. Wherefore we may affirme, that whyles the Lorde admitteth vs into the fellow shyppe of the goodes and riches of Christe he openeth the treasure of hys mercyes. Let vs remember therefore that in the supper is geuen vnto vs, as it were a glasse, wherein we maye beholde Christe, crucified, to deliuer vs from death and dampnation and reyled vp as a gayne to iustefie vs, and gyue vs lyfe euersyng. And all be it that the same mercies gyuen vnto vs in the Gospel: yet, for that in the supper, we haue more certentie and fuller fruition, we can do no lesse but acknowledging that we receiue thys profyte therof.

But for because the merites of Christe appertayne nothinge vnto vs, vnlesse he hym selfe be oures before: it is mooste expediente that in the Supper he be geuen vnto vs, that those thynges whereof we haue spoken, may in verie dede, be perfourmed in vs. And therefore haue I vnto saye. That Christe is the matiere and substance of the Sacramente and that the mercies and benefytes whiche we gette by hym, are the efficacie and strength thereof. To conclude, the whole strength and energy of the supper consisteth in thys thinge, to confirme the reconciliacion wyth God, made by the deathe and passion of Christe To certifie vs that our soules be washed in hys bloude, & that we be made iust throughe hys obedience. And to conclude. To pryncipally in our myndes, that hope of saluation whiche we haue in all those thynges that he hath done for vs.

Upon thys muste we necessarily conclude that ther is a substance annexed vnto this virtue

The carnall
eye can not see
these thynges
in the glasse.

Not the naturall
substance
as the papists
do saye.

of the Lorde.

the other wyse shoulde we haue no stayfast-
nesse or certentie therein, we must therfore con-
clude, that in the Supper are geue vnto vs two
thynges, that is to saye **Christe**, as fountayne,
origyn and matter of all good thynges: and
the fruite and efficacy of hys deathe and pas-
sion, whiche thyng, euen the very wordes
he spokē in the Supper do aboundantly declare.
For when he addeth, that his body was geue
for vs and his bloude shedde for the remission
of our synnes, wherein he dothe fyrste declare
that his bodye, and bloude are not simply with-
out any other consideration, communicate vn-
to vs: but that we must also consider the fruite
that cometh vnto vs by hys death and passion
In fine. Howe maye we be able to come to the
fruition of so excedynge good thynges, onlesse
we be partakers of the bodye and bloude of
him that hath produced these thynges, and gi-
uen them vnto vs?

Nowe enter we into that question, whiche
hath bene so greatly tossed both in tyme paste
and in these oure dayes also: howe those wo-
rdes are to be vnderstande, wherein **Christe** cal-
lethe hys bodye breade, and hys bloude wyne.
Whiche wordes maye easely be opened, if we
kepe in memoire those principles whiche I
haue before set forth: that is to saye, that all
the fruite we seke for in the Supper, is brought
to nought, onlesse **Christe** be giuen vnto vs
therin, as the foundation and substance of all
the whole matter. And if we once graunte this
thinge, then no doubt we shal graunt also, that
there is giuen vnto vs nought els but an vn-
profitable & vayne Sacramēt, if we deny that
in it is giue vnto vs the very participation of
Christe

As we receyue
hym so is he
giuen vnto vs
that is spiritu-
ally.

Caluarie vpon the Supper

Christe: whiche thyngs were execrable & shame full blasphemye. & othermoze, if the maner of the communton with Christe be suche that we be partakers of all the mercies and benisptes which he gate for vs by hys death: then are we not partakers wth the spirite only but wth h^{is} mā- hooode also: wherin he perfourmed perfitt obedi- ence to God the father, to the intent he mighte paye oure dettes. Althoughe, to saye the truthe the one can not be wthoute the other. For whē he geueth him selfe vnto vs, he dothe it to the intente we shoulde possesse him whole. And therfore, as I haue sayde, that hys spirite is our lyfe: euen so dothe he hys owne mouth de- clare that hys fleshe is oure foode, and hys bloude oure verye drynke. Yf this be not spo- ken in vaine, no remedy oure life muste needes consist in hym, and oure soules be nourished wth hys fleshe and bloude, as wth theyr proper and peculiar foode. Of that thyng we haue we testimonye in h^{is} supper, whē it is said of the breade that we shoulde take it and eate it and that it is his bodie, and of the cuppe, that we drynke it and that it is his bloude here are the bodye and bloude named, to the intent we shoulde learne to seke the substance of our spiri- tuall lyfe therein. Now if anye man woulde de- mande of me whether the breade be the bodie of Christ, & the wine his bloude: herto woulde I answer, that the breade and wine are visi- ble signes, representinge vnto vs the bodye & bloude of Christe, and that they be called the body and bloud because they be as it were in- strumēt wherby the lord Iesu Christe distri- buteth them vnto vs. Thys forme of speaking agreeth verye well with the thyng.

For not wthstan dynges that oure eyes, no
not

**The mouth of
the soule that
receiveth thys
food is sayth.**

Of the Lorde.

nor our wyttes can not comprehend the communion that wee haue in the bodye of Christe. Yet is it there openly shewed before oure eyes. We haue, in a lyke tyng, an example verres fytt for the purpose. When the lorde woulde that his spirite should appere in the baptisme of Christe, he shewed him vnder the shape of a doue. Thon the Baptiste receyving that hystorie sayeth that he sawe the holie Gost descending. But yf we marke it well, we shal fynde that he sawe nought els but a Dove. For the substance of the holy Gooste is innisibie.

But for that he knewe that vison to be no bayne figure, but the mooste sure token of the presēce of the holy goost: he doubted nothyng at all to affirme that he sawe him: because he was represented vnto him vnder suche sort as he was able to abyde. Euen so must we say as concernynge the communion that we haue in the bodye and bloude of Christ. It is a spirituall mystere, whiche can neyther be sene wyth the eyes, nother comprehended with the wytte. Therefore, as the weaknes of oure nature requireth, it is set forth wyth visibie figures and signes: but yet vnder such sort that it is not a bare and simple figure, but ioyned vnto his verite and substance. The bread therefore is not vnworthilye called the bodye: for as muche as it doothe not onelye represente it vnto vs, but also bringe vnto vs the same thyng. I can be ryght well contente therefore, to graunt: that the name of the body of Christ be transferred vnto the bread because it is the Sacrament and figure thereof.

But thys one thyng wyl I adde. That the sacramentes of the Lord oughte by no meanes to be separate frome his substance and per-

The substance of a sacramēt is þ free mercy therein promysed.

Calayne vpon the Supper

ye And yet is it not onely mere, but also very necessary: so to set them a sander, that they be not confounded. But to deuide them so, that the one shoulde be made persyt without the other: is mooste vnsemler. Whē we therfore, do beholde the visibler signe: we muste consider what it representeth, and who gaue it vs. For the bread is geuen to the intent that it shoulde be þ figure of the bodye of Christ, & we are commaunded to eate it. It is geuen I say, of God the certayne & vnchaungeable veritie. Yf so be þ God can neyther disceyue nor lye: it foloweth þ he doth in verve dede performe, and fulfill, all that he doth there signifie. No remedy therfore: we must needes vnfaynedly receyue the bodye and bloud of Christe in hys supper, for as muche as the Lorde offereth vnto vs heretn, the cōmunion of them both. For what shoulde this meane, that we shoulde eate bread & drynke, wine, to the intēt that they shoulde declare vnto vs that hys fleshe is oure meate and hys bloude oure drynke, if he lettynge the spirituall veritie passe, shoulde geue vs nought elles but breade and wyne: had he not then instituted thys mystere faynedlye and in vaine: And as we saie in the frenche tounge, vnder disceivable signes: And therfore muste we needes graunte, that if the representation whych the Lorde giueth in the supper be no fayned thynge, that then the inwarde substance of the Sacramente is annexed to the visibler signes: and that in lyke maner as the breade is distributed in the hande, so is the bodye of Christ cōmunicat vnto, vs to the entente that we shoulde be partakers thereof. And doubtlesse if there were no more but thys one chynge, yet oughte it to satisfye vs aboundantly

It is farth þ
mouth of the
soule, that receiveth this.
body & bloud

Only the fay
cheful receiv
this substance.

Of the Lorde.

dantive, for as muche as we vnderstande that in the supper Christe giueth vnto vs the very substance of hys bodye and bloude: that we maye wth full ryghte possesse hym, and in posselinge hym, be called into the societie of all hys good thynges. For in that we possesse hym, all the treasures and heauenlye goodes, whiche be secretlye layed vp in hym, are set out vnto vs, to the intente that they shoulde be ours, and that we shoulde enioye them wth hym. Wysely therefore to desyre the profyte of the supper: we maye saye þ in it Iesus Christ is offered vnto vs: that we maye possesse him, hym selfe, and in hym aboundaunce and plentye of all the mercyes and benefytes that the mynde can desyre. Whiche thinge is an exceedinge great helpe vnto vs in stablishinge our consciences in that truste whiche we ought to haue in hym. An other vtilitie is, that by it we are more feared and admonished to acknowledge the benefytes which we haue: and do dailely receiue of the Lorde Iesu Christe that we maye geue vnto hym honoure and glorie: and that (as mete is) we celebrate hys moste holye name wth continuall prayses. For by nature we are very negligent, and in remembrance of the goodnes of our god, neyther do we thynke thereon at any tyme, onlesse he do awake our slouthernesse and prouoke vs to our dutye.

¶ And wth sharper prickes cā we not be pricked, then in that he compelleth vs (as it were) to se wth oure eyes, and to handle wth oure handes, yea openly to knowe and perceyue, the greatnesse of the inestimable benefyte in that he feedeth, and refresheth vs with hys owne proper substance, which thing he would shoulde be declared & made open vnto vs, in þ he biddeth

Caluynne vpon the supper

**Use this com-
moditie.**

vs declare his death tyll he come. If so be that
it be a thing so necessary to saluation not to be
vnmindful of the mercies & benefites that god
hath shewed vnto vs, but rather diligently to
call them againe to memory, and to extolle the
greatly to other men, that we maye by mutual
admonitions be stered vp: we se therein a singu-
lare comoditie of the supper, whyche calethe vs
back fro the vice of vnthankfulness, & suffreth
vs not to forget þ great benefite which Christ
shewed vs whan he died for oure sakes: but it
bryngeth vs to thys passe, that we geue than-
kes vnto hym, and do (as it were) wth a open
testimonie, confesse howe much we are bounde
vnto him. The third kind of vtilitie consisteth
in this thing, that we be thereby more vehemēt
liered vp, to sanctimonie and puritie of lyfe
and are wth more force of perswasions, diuine
chiefely and before all other, to kepe charity &
frendship amōg our selues For, seing that we be
made the members of Christe, beyng grafted
into hys bodye, and are ioyned together wth
him, as wth our head: it is but mete, that we
chiefly be fashioned after his puritie, & innocen-
cie, & that ther be especialy such concord amōge
vs: as ought to be amōge the members of one
bodye Although to haue þ true vnderstandinge
of this vtilitie, we ought not to thinke, that the
lorde doth only exhort and stee vs vp, other
inflame vs with an external signe. For this is
the chiefe thyng that he wth hys spirite wor-
keth interlye in vs, to adde force and efficacye
as his ordinaunce whiche he hath appoynted
as it were an instrument seruyng hym to this
purpose, that he might accomplishe and finishe
his worke in vs, therefore, because the power
of the holy gost is coupled wth the sacramen-
tes,

**God worketh
by hys sacra-
mentes as the
Geometrician
doth by his de-
monstrations**

of the Lorde.

yes, when they be receyued so as they oughte to be: we oughte to hope and truste, that they be an helpe vnto vs that we maye go forward in holynesse of lyfe and especyallye in charite.

Now muste we come to the thyrde of the chiefe partes whiche we haue purposed in the begynnynge of this lytle booke, that is to saye to the ryght vse, that we maye reuerentlye obserue the institution of the Lorde. For whoso euer comethe vnto this sacramente, wyth a certayne contempte, negligentlye or wythout regarde, nothyng carefull to holde bys purpose, and to perseuer in that wherein the Lorde hath called hym: he dothe crowardey abuse it, and in abusynge fylthily contaminate it.

But to contaminate and pollute the thinge that god hath so holyly consecrated, is a greate and intollerable sacrilege. Neither is it in vayne that Paul declareth so greuous and cruell dampnation to all them that receyue it unworthely. For if there be nothyng, eyther in heauen, eyther in earth that is moze worthy then the bodye and bloude of the Lorde: it is no smal faute to dispice it, and to receyue it without consyderation, and to come thither not well and diligently prepared. Furthermore, he dothe aduertise vs to proue our selues, that we maye vse it euen as the thyng requyrethe.


Note what it is to receyue a sacrament unworthely.

Yf so be that we vnderstande what probation that oughte to be: we shall also perceyue what vse that is whych we loke for, but greate and wyse circumspection muste be had in this thyng. For as we can not be so diligent in examininge oure selues, as the Lorde hath commaunded: euen so byd the sophistical doctours consciences of whylse they required, I canne not tell what maner kinde of probation, and diligence in examininge

These lode the

Calupne vpon the Supper

of a mans selfe, such as neuer man coulde be able to performe, holde the miserable consciences to muche perplexed, castinge them into wonderfull dangerous and anxietie, yea rather into horrible tormentes. And to bee deliuered from these intollunges of perturbacions, we muste (as I haue sayde before) reduce all thynges to the institucion of the Lorde, as to the rule, whiche if we folowe, we shall neyther slide nor erre. And folowynge it we oughte to consider whether we fele in our selues vnfayned repentaunce and fapth. Whiche two are so ioyned betwene them selues, that it is not possible that the one can by any meanes consyste wythout the other. For if we do suppose that our life remaineth in Christ: then must we acknowledge that in our selues we are dead.

 If we seeke our force and strengthe in hym: then muste we vnderstande that we be destituted of all strengthe, do fapnte. Yf we put all oure felicity in his mercy: we must needs perceyue howe greate our misery is, whē that is awaye. Yf oure quietnesse & tranquility be exposed in hym: the must wy feele nought els in our selues but vquietnes, troublesome cares, and sollicitudes. And such affection can not be in vs but it will ingender in vs a certayne displeaunce of our whole lyfe, besydes the carefynes and feare, & at the leaste, the loue & desire of iustice. For he that knoweth the filthynesse of his sinne and the miserie of his estate whille he is exiled from God, is so greatly abashed, that he is constrained, to be out of conceyte wyth hym selfe to condemne hym selfe, and for very doloure of hert to weepe and syghe. To these thynges, is the iudgemente of God objected incontinente, whiche thzutcheth the conscience of the synner

of the Lorde.

into wonderfull straites, whan he perceiueth **þ** he can by no meanes escape, and that there is no place of defence remainyng. Whan we are knowledginge our owne miserie after suche sorte are able to taste of the goodnesse of God then do wee desire to directe all the order of oure lyfe vnto hys wyl, that (abieringe the thynges whiche we folowed before) we maye in hym be made a newe creature. Yf we, therefore wyl haue that communon whiche is be- seming for vs to haue, the communion of the mooste holpe supper of the Lorde: Let vs with a firme cōfidence of mynde take **Chryste** for our iustice, lyfe and health: let vs embrace hys promyses supposyng them to be certayne and cōstant: let vs renounce al succoure to the contraye, whych striue therwyth, and all confidence of the same: that we distrustynge oure selues and al other creatures maye be quiet in hym onely, and content oure selues wyth hys onlie mercy whych thyng bicause it can not be done, vnlesse we knowe howe muche neade we haue of helpe and succoure: no remedy we must neades be mooste sharply pricked and digged as it were **in** a goode, through that fealyng of our misery: that we as mē halfe famished maye despyously lōke for hym. For howe fonde a thyng were it to seke for meate wpythout any maner of appetite? And to gette an appetite to meate, the nexte waye is to haue an emptye stomake, but in suche takynge that it maye ad- mitte meate. Of this it foloweth **þ** it behoueth our soules to be hungry, and feruently to desyre meate, that they maye in the supper of the Lorde fynde theyr nutrimente. Furthermore, it is to be noted that we can not desyre **Chryste** vnlesse we do aspyre to **þ** iustice of god: which

He **þ** trusteth
not in **Chryste**
only, hath no
patte **in** hym

Calupne vpon the Supper

To aspyre to
iustice of God
is to trust who
ly in Chyrste.

The image of
repentaunce.

Discorde des
stroyeth that
concord hath
blydded.

consisteth in the denyall of oure selues, and
the obedience that ought to be giue vnto hym.
For it can by no meanes agree, that we shoulde
be of the bodye of Chyrst, luyng in the meane
tyme fyl hily, voluptuously, and without rule
Deynge that in Chyrste is nought elles but all
puritie, continence, gentlenesse, sobritie, veri-
tye, humblenesse and other lyke vertues: it be-
houethe vs (if we wyl be membres of hys bo-
dy) to be cleare fro all voluptuousnesse & riotte
from arrogancy, intemperance, vanitie, pryde,
and other vices. For we can not mingle those
wth him wthout greate shame and reproche
It behouethe vs alwaye to remember, that
there is no more concord betwene him and in-
iquitie, then is betwene lyghte and darthenesse
So by what meanes wee maye come to perfyte
repentaunce by appoyntyng our iourney so,
that oure lyfe be shadowed after the example
of Chyrste. But, although this thyng be com-
mune to all partes of the lyte: yet take they
place chiellye in charity: whyche in this Sa-
cramente is singularlye commended vnto vs
By reason wherof, it is also called the bonde
therof. For as the bread, whyche for the vse of
all men, is there sanctified, is made of manye
graynes, so compacte togyther that one can
not be seperate and discerned from the other:
even after the same rate oughte wee to be ioy-
ned togyther wth the indissoluble bonde of
frendshyppe. And so do we all receyue one bo-
dye of Chyrst, to the ende we may be hys mem-
bres. But if we be full of discordes and dis-
fections: we do as muche as in vs lyethe, teare
Chyrst and pole hym in sunder neyther shall
we be gyltye of smaller sacriledge, then if we
had done the thyng in dede. Let vs not there-
fore

Of the Lorde

fole bee bolde to come thither, if anye hatred
or euill will towards any man, and chiefly a
christia and ioynd to the vnitie of the church,
do remayne in vs. We muste also (for the kee-
ping and folowynge of the order of the Lorde)
bynge wth vs an other affection: that is to
saye, that we confesse wth mouth and beclare
in verie dede howe muche we are bounde to
oure Saviour: and that we may gyue thanks
vnto hym: not onely that wee maye gyue
gloire to hys name, but that we maye also in-
structe one an other, and that our neighbours
maye, through our example, learne what they
ought to do.

But for that there can no man be founde
that hath so profited in fayth and sanctitie of
lyfe, but that he lackethe yet verie muche: it
were daunger lest verie many godly consci-
ences shoulde be troubled wth those wordes
that I haue spoken, vnlesse I would retourne Belue and dis-
mitigating those preceptes which I haue giue paye not.
of fayth and repentance.

For that kynde of teachinge is verye dange-
gerous, wherein some men, leauynge the per-
fite trust and repentance of the mynde, wyl
that all men whiche be not indued wth such
thynges, be excluded. For so shoulde all men,
be excluded, not one man, excepted.

And to proue that thyng to be true, who
can bolde that he hath no poynte of dyffidence
in hym: and that he is depraied wth no spot
of mynde, or wth no kynde of weakenesse. A necessaie
Lettes the chyldren of God haue suche fayth prayer.
that it is needfull for to be alwaies to pray vnto
the lorde that he be present and helpe they in-
credulitie. For this disease is so faste rooted
in vs, that we can by no meanes be healed, be-

Caluyne vpon the supper

foze we be deliuered out of the bondes of this body. Yea the holinesse of our life is such, that we must needes praye daily to get remission of sinnes and grace to ameno.

And, although some be more imperfect the some, yet is there no man but he falleth in many thynges. And therfore, if that integritie of sayeth and lyfe be requyred, wherein wanteth the nothyng at all the supper shoulde not be onely vnprofitable vnto al men, but also very hurtful which thyng, no doubt, is most wyde from the mynde & purpose of the Lorde which gaue vnto hys congregacion, nothyng more wholesome then that. When we therfore, shall see in oure selues a sayth not yet perfect, and shall not be indued wyth so pure a conscience but that it accuse vs of many vices: that oughe not to let vs for comynge to the table: so be that we, voyed of al hypocrisy and simulation, do in þ weaknesse trust for health in Christe, willinge to directe our life after the rule of þ gospell. But namely I say that there be none hypocrisy: because very many do deceyue the selues wyth vayne flaterynges, persuading them selues that it is sufficient if they condemne theyr vices although they do none of the same: or els it suffreth if they abstaine fro them for a tyme and intende to retourne to the same agayne incontinent. But the true repentance is firme and constant. And therfore it byngethe to passe that wee stryue agaynste the cupll that wee oure selues carpe wyth vs, not for a fewe dayes or monethes but through all the tyme of oure lyfe: without any maner intermission. When we see that vices do so displease vs, and that the vnfeined hatred for them procedyng from the feare of god, is grased

**Be the Diuel
would haue it**

**This hypocrisie
is dangerous
to care
myself.**

Of the Lorde

fed in vs, and that we be also ledde wth the
desyre to lyue well and holye, we be apte and
metye to receiue the supper of p Lorde: although
there be yet remaining in vs very many frag-
mentes of infirmitie. Yea vnlesse we were
weake, subiect to diffidence, & vnperfecte lyfe: the sacrament were vnprofitable for vs, and
the institution thereof had not ben necessary. **None hath**
neade of medi-

cine but the
sicke

Seyng therefore it is the remedye wherewith
God would succour our weaknes, strengthen
oure fayth, increase our charite and set vs for-
warde in sanctific of lyfe: we oughte so much
the rather to vse it, how much more greuously
we feele our selues oppressed wth the magny-
tude of p disease. Muche lesse ought it to be an
impediment vnto vs. For if we do lay for ex-
cuse that we be yet weake in fayth, & not of life
perfect ynough, to the intente we maye wth
drawe our selues from the vse of the supper:
it wer euen like if as a man would abstain fro
physike because he wer sicke.

The weaknesse therfore of fayth & the vi-
ces of our lyfe ought to admonishe vs to come
to the supper, as to the chiefe remedye, that they
might be amended and corrected.

So that we come not, voide of al fayth and
repentance. Wherof the fyrst is hyd in p mind
and therfore our conscience must beare vs wit-
nesse before God. The later is declared in ac-
tion and worke: and therfore it is requypte p
it appeare in our lyfe.

As concernynge the tyme of celebratynge
the supper, it maye not bee apoynted and pres-
cribed vnto all men. For there is no man but
he shall sometyme haue suche pryuate impedy-
mentes, as maye excuse a man thowghe he abs-
tayne. Besydes that wee haue no precepte,
wherby

Calayne vpon the Supper

Once in a yere
is to little of co
science.

Wherby all men be compelled to vse it so ofte
as it maye be offered vnto them, but yet if we
haue respecte vnto the ende where vnto the
Lorde leadeth vs: we shall knowe that the vse
therof oughte to be muche more common then
it is commonly amonge many men. For, loke
how much more we be oppressed wth weaknes
so much the more often ought we to be exercis
sed in it, bycause it may and ought to bee pros
fyttable vnto vs, both for the confirmation of
oure faith, and also for the settinge forwarde
of the holynesse of lyfe. Wherfore in all con
gregacyōs well ordered, ought to be such custō
that the Supper be celebrate so ofte as maye be
and so much as þ^e pepole shalbe able to receyue
And euerye priuate persone ought, so much as
in hym lyeth, to be readye to receyue it so often
as it shall be celebrated in a common assemblie
vntlesse he be by verie vrgent causes constray
ned to absteyne. For, albe it, that the tyme is
not assigned nor the daye expresse by any pre
cept or commaundement: yet ought this thyng
to suffice, that we knowe it to be the Lordes
wyl we should vse this Sacramēt oftē tymes
Otherwise we knowe not the profite that com
meth vnto vs thereby. The excuses that some
men lay, are voyd and vayne. Some say they
are not worthy: and by that p^{re}terite they ab
steyne all the yere. Other do not onely consy
der howe vnworthy they be: But they do also
laye for them, that they can not communicate
wth suche as they see come thither, vnprepa
red. Also, other suppose that the ofte vse of it
is superstitious: neyther do they thynke that it
ought to be so often iterated and repeated, after
that we haue once receyued Christe. I aske of
those sayde, whyche laye for them selues they
owne

These be the
suggestions of
the deuyl.

Of the Lorde.

owne vnworthynesse, howe theyr conscience can susteyne so greate miserie more th'n any pere, & dare not call vpon the lorde accordinglye. For they wyl graunt it to be a poynte of rashnesse to call vpon God as a father, vnlesse wee be the membes of Christe. Whych thyng can not be done vnlesse the substance and veritie of the supper be fulfilled in vs.

¶ And if we haue the veritie it selfe, we are wth muche better reason, mete to receyue the signe.

¶ Whereby we perceyue, that they whiche woulde exempte them selues from the supper as vnworthy, doo robbe them selues of that great commoditie of inuocacyng and prayng to God. But I woulde not compell them whose consciences be troubled and feared by any religion, to the intente they shoulde intermyngle them selues rashlye. But rather I counsaile them to tarry for a season, vntill the Lord shall vouchsafe to deliuer them from that anxietye. In lyke maner if ther be any other cause I do not deny but it is lawfull to defer.

¶ I do only purpose to declare, that no man ought to continue longe in this thyng that he may absteyne for vnworthynesse.

¶ For so is þe congregaciō robbed of the communion: wherein al oure heath consisteth

¶ Let him rather indououre to fyghte against all the impedimentes whiche the deuill casteth against hym, leske he be excluded fro so greate a good thyng, and consequently robbed of all the benefites together.

¶ The other mens reason is more aparant bycause they vse this reason. What is to saie, if it be not leasfull to eate comune breade wth them that name them selues bytherne, and

Christ is this
health,

do

Caluene vpon the Supper

doe yet neuerthelesse, lyue spithly and lyuen-
ciouly: muche lesse that breade, which is con-
secrated for this intent, that it may represent and
geue vnto vs the body of the Lord.

But it is no harde thing to make answer to
these also, that it pertaineth not to euery pri-
uate person, to iudge and decerne, who ought
to be admytted, and who to bee depelled: but
to the whole congregacion, other else the shepe
hearde and elders, whose helpe he oughte to
vse in the orderinge and governing of the con-
gregacion. For saint Paul commaundeth vs not
to examyn other, but oure selues.

It is our duty, to admonish the that lyue vi-
ciously: and if they will not heare vs to make
relacion to the shepherde: that he may fynysh

We maye not the matter by the authorite of a congregacion.

Do euill for a But we maye not so withdraue oure selues
good intents, from the companie and assemble of the wycked

that we forsake the communion of the congrega-
cion. Besydes these thynges, it shall ofte
tymes chaunce, that the crimes be not so mani-
fest, that it maye be leaful to procede to exco-
munication, For, although the shepherde shall
in hys mynde iudge any man to be vnworthy,
yet may he not pronounce him to be such a one
or prohibite hym the supper: vnlesse he haue co-
uicted hym by the iugemente of the congrega-
cion, whiche thinge whan it chauncethe, there
remaineth none other remedie, but that we des-
pyre and that he will deliuer hys church from
all offences: in this meane tyme whilse we loke
for the daye of iudgemente, wherein the chaffe
shall be scuered from the good grayne. The
thynde haue no kynde at all of the lyknesse of
the truthe. For this spirituall bread is not ge-
uen vnto vs, to the intent we shoulde be gladded
therein

Of the Worde.

incontinent, but rather, that tastinge the sweets
the therof, we shoulde hunger the more after it
and vse it as often as it shoulde bee profered
vnto vs. This is the thing that I haue exposi-
ded before: that Iesus Christ is neuer so com-
municate vnto vs so longe as we be in thys
mortall lyffe) that oure soules maye be sacrate
wreth hym, but that he maye be an accustomed
nourishment vnto them.

A good thing
cannot bee so
often vled.

¶ To come to the fourth parte. When the
deuyll perceyued that the worde left to the con-
gregation, nothing more profitable than thys
sacramēt: he dyd (after hys accustomed maner)
employe hym selfe (euen incontinent vpon the
first institution) to cōtamine it with diuers
errours and superstitions, to þ̄ intent he might
corrupte and destroy the fruite therof: neither
dyde he cease to laboure hys purpose, vntyll he
had put away the institution of the Worde, and
toured it into a lyfe and vanite. It pertaineth
not to my purpose to asygne in what tyme es-
very disceyte and error: had hys begynnyng.
It shal be sufficient for me particularly to note
the errours þ̄ the deuyll hath inuented, whych
we muste beware of if we wyll haue the sup-
per of the Worde vncorrupted. First therefore
whā the worde gaue the supper vnto vs, to the
intent it shoulde be distributed amonge vs, that
it might represent vnto vs the cōmunion which
we haue in hys bodye, and also that we myght
be partakers of that sacrifice, whych he offe-
red vnto his father, to purge oure synnes: men
haue on the contrarye: by theyr owne wyttes
commented, that it is a sacrifice wherby we
obtaine of god remission of synnes. Whych
thyng is detestable sacriledge, and not to bee
suffered by any meanes. For vnlesse we ackno-
ledge,

Whans side
practise

Caluyn vpon the Supper
 ledge, and beleue stedfastly that the deathe of
 the lord Iesu Christe is the onely sacrifice,
 wherby he reconciled vs to god the father, put
 spunge away al the sinnes wherof we were gilty
 in hys iudgement: we ouerthrowe and dis-
 troye hys force and efficacy. Vnlesse we graunt
 that Christe is the onely priest by whose inter-
 cession we are comen agayn into fauour with
 his father: we robbe hym of hys honour, and
 do him great iniurie. Seeing therfore, that, that
 opinion whiche sayneth that the supper of the
 lord is a sacrifice wherby we get & optayne
 remission of synnes, fyghteth agaynste the
 same, it muste be taken awaye & condemned as
 diuysly. That it repugneth is moost, certaine
 for how can these thynges agree? That Christ
 in dying, offered sacrifice to his father: wherby
 once for all he obtained pardon and remission
 of all oure sinnes: & that we muste sacrifice a-
 gainge daylye, that we may optayne that thing
 which is to be sought in his only deathe?

Every pope
 put to his por-
 tion,

This error was not at the highest inconti-
 nent vpon the begynnynge, but increasynge by
 litle and litle, it was at length brought to this
 point. It is manifest that the fathers of olde time
 called the supper a sacrifice. But they sawe a
 reason whi. Because the deathe of Christ is res-
 presented therein. They saunge therefore, is to
 this purpose, that because the supper is the me-
 moire of that onely sacrifice, wherein we ought
 utterly to content our selues: therefore is that
 name attributed. Neyther can I blame the cus-
 tome of the olde congregation, because they
 did in their gesture, & rietes figurate a certayn
 ymage of a sacrifice. In the same ceremonies in
 maner, that were in vse vnder that olde law: this
 one thing excepted, that in steade of a beeste: they
 offered

Of the Lorde.

used brende for theyr sacrifice. Whiche thinge
for that it pricketh to nere the Jewes the marke
and is not agreable to the institutiō of h Lorde
I do not allow it.

For in the olde testament (the time of figu-
res) the lorde instituted such ceremonies, to be
observed, vntyl that sacrifice were celebrated
in the fleshe of his moste deare beloued sonne,
which was the truth of the al.

Being therfore, al thys is finished, there re-
mayneth no more but that we vse the commun-
nion therof. It is therfore superfluous, to de-
clare that thinge, wyth figures. Therefore, by
the institution of Christe, we are not commaū-
ded to offer or sacrifice: but to take and eate
the thinge that is al ready offered and sacrific-
ed. And although the aūcientes, dyd somewhat
offende in ~~the~~ obseruation: yet was not the
impietie so great as that which did after ward
crepe in. For the thinge that was proper and
peculiar to the death of Christe, was vterly
transposed to the masse: that it myght satisfie
to god for our offences, & that we myght be res-
concyled by it. Besydes these thinges, that of-
fice whiche was Christes, was attributed vnto
to them whiche called them selues priestes that
they myghte sacrifice vnto god, and that they
myght praye before hym with theyr sacrifices
to obtayne pardone and remission of oure sins
I wil not dissemble in these soluciōs which
the enemyes of h truth do brynge in this mat-
ter.

That the masse is no newe sacrifice, but
the application of that onely sacrifice wher-
of I haue spoken. Although they go aboute
to couer theyr abomination with some ma-
ner colour: Yet doth it manifestly appeare to
be a mere caullation. For it is not onely sayed

D.i. that

Then is the
masse the pos-
ses sacrifice.

The Duties
solution.

Caluync vpon the Supper

that the Sacrifice of Christe is but one: but also that it oughte not to be iterate, seynge that þe force and efficacie therof is perpetuall. It is not sayed that Christe was once offered vp to the father, that other shoulde afterwarde vse the same oblation: that they myght applye vnto vs the force of hys intercessyon: but that he is entred into the Sanctuarie of heauen, and that he appeareth there to the intende he maye make the father mercifull vnto vs, throughe hys intercessyon. As concernynge, the application, of the merites of hys deathe, that we may feele the fruite therof: that is done, not after suche sorte as they of the poppe the churche thynke it to be done: but when we receyue the tydynges of the Gospel, euen suche as the ministers whom God hath ordeyned as ambassadours, dooe in theyr preachynge proteste: yea suche as he hath sealed wyth sacramentes as wyth seales. All, as wel teachers as pastoures haue allowed thys opinion of the common people wherine they supposed, that mā to deserue mercy and iustificatiō (euē for the works sake) which would here be by a masse.

But I say, that if we wil take any profit of the Supper, we muste bring thither nothing of our owne, to the intent to deserue the thing that we loke for, but that we muste onely receyue wyth fayth, the mercye that is in it offered vnto vs. And yet dothe not that mercye remaine in the Sacramēt: but as it cometh from the crosse of Christ, euen so it sendeth vs backe agayne to the same. Nothyng therefore, is so contrary to the true vnderstandynge of the Supper, as to make therof a sacrifice. For it wyl not suffer vs to acknowledge the deathe of Christe to be the onely sacrifice, wherby we shall continewe

The hearynge
of the Gospel
applieth Christi-
nes merites
vnto vs.

Measure al þ
is spokē of the
Sacrament: by
this sentence.

Of the Lorde.

continewe for euer. These thynges wel vnderstande, it shal be euident, that all those masses wherein is no such comunyon of the supper as the Lorde instituted, are nought else but verie abhominacyon. For the Lorde dyd not ordayne that the priest onely should seuerally satisfie him selfe after he had finished his sacrifice: but his wyl was þ this sacrament should be distributed in an open assēble lyke vnto the first supper whych he celebrated with hys apostles. But after þ this detestable opinion was inuented, this vnhappye custom proceeded out of it as out of an hell mouthe, wherein the people contenting them selues with being present at the action as though they should thereby obtayne some great merite, do in the meane tyme abstaine from the comunion, bicause the priest boistereth that he offereth the sacrifice for all and chiefly for them that he present. I let passe the disceytes and illusions wherein, is so much vnseamelynesse, that they are not to be spoken of: as to attribute to euery litle saynt hys appropriate masse: and to transference vnto **Wate** and **Wyl** (as we saye in the French prouerbe) the thinge that is spoken of the supper of the lord. Also to make marchandise therof. Wyth the other puddell of falsshynesses whych haue spronge of thys name sacrifice. An other erreuore foloweth whych the deuyll hath sowne to the intente to corrupte thys hyghe mystery, that is to saye, in that he commented the trāsubstantiation of the breade into the bodye and of the wyne into the bloude of Christ, as if the words should be pronounced wyth the intent to consecrate

Herein resteth
the whole matter.

First that cometh hath no foundaciō at all in the scripture, nether hath it any testimonie

D. 16 of

Caluarie vpon the supper
of the olde congregation: and therfore can it
by no meanes agre or stande wth the wordes
of the lord. Is not suche an iⁿterpretation to
be lent and to muche wasted? To saye, that
when Christe shewynge bread, calleth it his bo-
dy, the substance of breade is consumed, and
that the body of Christe succedeth in the place
thereof? But it needeth not to call the matter
into question, seeinge that the bryght & splendi-
ferous veritie is of it selfe able to confute so
absurde a vanitey. I let passe infinite testimo-
nies both of the scripture and of the fathers
also, wherin the sacramente is called bread. I
saye this only, that the nature of the Sacra-
ment requyreth: that the materiall bread remain
for the visib^le signe of the body. For it is a ge-
nerall rule among \forall sacraments: that, the sig-
nes wherby we se in them, ought to haue some
similitude wth the spiri^tuall thynge that they
represent. As we are therefore in baptisme, cer-
tified that oure soules be inwardly washed,
whē the water, \forall washyth the fylth of the bo-
dy, is powred vpo vs to declar \forall same thynge:
euen so must ther needes be in the supper ma-
teriall bread, that it may be declared vnto vs
that the bodye of Christe is our foode. For
what declaracion wer it, if the qualite whyt-
nes should represent vnto vs that body? We
knowe therefore manifestly, that vnlesse the
substance of bread do ther remain, all the re-
presentation, whiche the lord (wyllynge to ac-
comodate him self to our infirmity) gaue vnto
vs: doth utterly decay and perish.

Leaue what
these wordes
this is my bo-
dy, do signify.

For the words which the lord spake coulde
no lesse then if one wolde say. In lyke man-
ner as mans body is nourished and susteyned
wth bread: so is my selfe the spiri^tuall foode
where

of the Lorde.

wherwyth the soules be quychened. Besyde these thynges. For what purpose doth weaule propone that similitude: as one lofe is made of many graynes, myngled and ioyned to gether one wythe an other: euen to we (for as much as we tak. parte al of one bread) oughte to be faste ioyned togyther one wyth an other. And if the wythnelle onelye shoulde remayne wythout the substance, were it not a thyng to be laughed at to here a man speake as weaule doth: Wherfore wythout any doubtyng at all I concludethat this transubstanciacion is the deuels interpretation, to depaue þ truth of the supper.

Many dotinge castes haue folowed of this lyc: & woulde God they had not ben more then doting castes, & that they had not ben also horrible abhominaciōs. For me^r imaginig, I can not tell what maner of placelye presence, haue taught þ bothe the diuinity & the humanity of Christ are fastned vnto þ whitenes, nothyng cōsiderynge what incōueniēces folowed vpon the same. Although the olde doctours of Ox-
bone haue reasoned very subtilly, how the body & blood be ioyned with the signes: yet can it not be denied, but that in the poppythe churche, was receiued both of high and lowe, and is at this day with fyre, swoyne, murder, & al kynde of tormentes cruelly defended and holden, this opinion: that Christe is conteyned vnder these signes and that we ought to seke him ther.

Whiche opinion if they wil mainteine no remedy they must also graūt, that the body of Christ (as a thinge infinite: is contained in no place, other elles that it is in diuers places at once. And in the affirmynge hercot, they come at length to this passe, that it differeth nothing

Oxforde and
Lambrydge be
not al vord of
these doctours

Marciāns he-
reſie.

Bread & wyne
are corruptible

Caluſne vpon the ſupper
at all frome a fantaſticall apparicion. To ap-
poynte therfore ſuche kynde of preſence, inclo-
ſed in a place, wherein the bodye of Chriſte
ſhoulde be included in; or as they ſaye locallye
ioyned to the ſigne: is not onelye a thyng fo-
lyſh; but alſo an execrable erroure diminuiſhing
the glory of Chriſt: & utterly deſtroyng al that
ought to be beleued as cōcerninge his humane
nature. For ſcripture, teacheth in euery place
that lyke as in earth Chriſt took our humani-
tie, euen ſo, he pluckynge the ſame out of thys
mortall eſtate, and yet nothyng chaungynge
the nature therof, caried it vp into heauē. And
for thys cauſe oughte we when we ſpeake of
the humanitie of Chriſt, to conſider two thin-
ges. The fyrſte, that we diminuiſhe nothyng of
the veritie of hys nature. The other, that we
derogate nothyng of hys glorious eſtate. And
to do thys thyng in his kynde, we muſte lefte
vp our myndes into heauen, that we may ſeke
our redeemer there. For if, we wyl caſte hym
from vs vnder the corruptible Elementes of
thys worlde: we ſhall both deſtroye thoſe thin-
ges whiche the ſcriptures do wytnes as con-
cerning his humane nature: and alſo bynge to
nought his moſte glorious aſcenſion. But by-
cauſe many mē haue abundantly handled this
matter: I had rather let it paſſe then to wade,
further therein. My mynde was to note, by the
way, thys thyng onely. That to thynke that
Chriſt is ſhutte vp vnder the bread and wine,
other els to ioyne thē ſo together, ſo our mynde
cleaue faſt ther, and is not erected into heauē:
is a deuelyſhe dottage, whiche thyng I ſhall
alſo touch in an other place. And when thys
peruerſe opinion was once receyued, it ingend-
red many other ſuperſtitions. Firſt that car-
nall

of th: Lo:de.

naill adozacion, which is none other thyng but mere idolatrye, for if a man woulde prostrate him selfe before the breade, and honour Christe there, as if he were there presente, conteyned therein: were not that the setting vp of an idole in steade of the Sacrament: for we were not comanded to honour, but to eate. We ought not therefore so rashly to attempt that thyng. Forthermore thys was an obseruation in the olde congregation, to admonishe the people before the supper shoulde be celebrated, that they lyfte vp theyr hertes, to the intent they shoulde vnderstande, that they oughte not to styke in the visibill signe, if they woulde honour Christ a right. But we shal not longe contende as concerning this article: if the presence and conjunction of the verite wyth the signe be well vnderstande: wherof I haue all ready spoken and wyl hereafter declare at large. Out of the same fountayne are spronge the residue of the superstitionie ceremonies: as to carue the Sacrament thorow the stretes once in the yere, as it were in a pompe, an other season to set vp a tabernacle for it, and to kepe it al the yere longe shut vp in a pyre or case that the people maye giue hede there vnto as vnto god, which thynges because they are all not onely inuented by mans wytte without the woide of god, but also playne repugnunt to the institution of the supper: they ought of all Christians vtterly to be relected.

I haue declared wherof thys calamity of the papistick church, that the people doethe all the yere long absteyn from the communion of the supper, had hys begynnyng: because it is counted as a sacrifice whiche one man muste offer vp in the name of the whole multitude

D. liii.

But

Understande
this coniuncti-
on a ryght.

Calupne vpon the Supper

But althoughe we maye vse it but once euerye yere, yet it is then miserably pulled in sunder, as it were torne in pecies. For wher as the sacrament of the bloude ought to be distributed to the people, as it appeareth by the expresse commaundement of the Lorde: they decree that the people ought to be contented wth the one halfe parte. So are the miserable christians, by most wicked gyle robbed of the benefyte that God gaue the^m neither is it any smal benefyt to haue the comunyon of the bloud of the lorde to nouryssh vs wth all: and it is to muche crueltye to take that thing violently from the^m vnto who it belongeth of right.

Wherin we may easely perceyue, wth what foole hardynesse and frowardnesse the pope hath exercised tyranny agaynst the congregacion of God, after tyme that he onely helde the impery, when the lorde had commaunded his disciples to eate the breade that was sanctified in hys bodye: and then conyng to the cuppe he sayed not onely drynke ye, but he added expressly, al. Woulde we haue a thyng spoken more openly: he byddeth vs eate the breade vsynge no vniuersall worde therein. But of the cuppe he byddeth vs all drynke. Wher se cometh this difference: but that he intended thereby to preuent this malice and subtyl craft of the deuyll. Neuerthelasse, the pope is of suche arrogancye and pryde: that he dare be bolde to commaunde to the contrarie: loke that ye do not all drynke. And that he maye declare hym selfe to be wyser then God: he sayth it is ryght and agreable to reason, that the priestes haue some prerogatyue more then the people, to the ende that the dignitie of a prieste should be honoured. As though the Lorde had not bene of discretion

Yea. and that
is halfe mard
in þ^e drynkyng.

The pope se-
eth þ^e Chrys-
tiane not.

Of the Lorde

discretion nor had considered after what sort the one ought to be knowne from the other.

Bespydes this he objecteth the daungers that myght befall if the cuppe shoulde be gyuen commonly vnto all men. Some drope forsooth, might chaunce to be shedde as though the Lorde had not forscene that thinge.

¶ Doth he not lay negligence to the Lordes charge, that sayth he cōfōundeth the order that he shoulde obserue, and that he hath caste his people into this daunger wythout any maner of reason? And that they maye declare that there ensueth no great incōmoditie vpon this chaunge, they saye that the whole is cōprehended vnder one kynde, because the body can not be separated from the bloude. As though the lorde had disguised the, the one fro the other. For if the one part maye be lefte as superfluous: it had bene folyshe and vayne for both to be distinctly, & seuerally gyuen vnto vs. But some of the popes bande, perceyving that this so greate abhominacion coulde not otherwyle be defēded then impudently, wente aboute to couer it by some other meanes. They say, that whē Chryste instituted this Sacramente, he spake vnto his apostles onely whē he had as then promoted to the order of priesthode. But what answer wyl they make to Paule, which sayeth, that he hath taught the christen people the thyng that he learned of the lorde, that euery one shoulde eate of the bread & drynke of the cuppe? But who hath reueyled vnto these men that Chryste gaue the supper vnto his apostles as vnto priestes? The wordes sounde to the contrarye in that he dothe afterwarde cōmaunde, that they folowynge his example, shoulde do the same. He prescribeth therfore a rule whiche he would

Thē he spake
not to our pri-
ests.

Calupne vpon the Supper.

woulde shoulde continewe in hys church for
ever. And thys rule was in the auncient tyme
observed: vnto suche time as Antichrist ruling
alone, auauanced him selfe, and stretched vp his
hornes agaynst Gods veritie, to the intent to
destroy it vicerly. We se therefore that it is in-
tolerable forwardnes, so to deuyde and reare
this sacramēt, that those partes shoulde be disce-
uered which god hath toynd. That I may cō-
clude the more briefly: I wyll comprehend in
one chapter, the thyng that elles myghte haue
ben deuided. That is to saye, ꝑ the deuill, hath
(without any doctrine of the Supper) broughte
in thys maner of celebratyng, settinge vp in the
steade of the doctrine, ceremonies, some fylthy
some vnprofitable, some also noysome & daun-
gerouse: whereof haue ensued verie manye
euylles. In so much ꝑ the masse whiche is vsed
in ꝑ popish church in steade of the Supper, if I
shoulde defyne it a ryght, is none other thyng,
then a mere apische emulation & disguised mas-
king. I cal it an apische emulation, because that
like as apes do play the wātones in imitating,
rudely & without reason, the workes of men:
euē so do they imitate the Lordes holpe Supper
in suche wyse, ꝑ with theyr preposterous innuē-
tions, they corrupt the whole truth therof. And
to declare this to be true, is not thys the chiefe
thyng that the Lorde lefte wth vs, that we
shoulde celebrate this mistery with perfect and
true vnderstandynge: where vpon it foloweth
that the substance therof cōsisteth in doctrine.
¶ And that once taken awaye, there remaineth
nought els but a ceremonye, coulde and
without vertue or strengthe. Not onely scrip-
tures are wytnesses of thys thyng, but also the
popes owne lawes: wherein there is a sentence
alleged

And yet muste
all be holpe.

Then is it the
doctrine that
nourisheth.

Of the Lorde

alleged in whyche. Augustine asketh what o-
ther thyng baptysme shoulde be wythout the
worde, then a corruptible Element. Wyth the
worde, as he addeth incontinent, not in that it
is pronounced, but bicause it is vnderstande &c.
Wherby he declareth that the sacramentes do
take theyr force and energie of the word of the
Lorde: when it is preached after suche sorte as
it maye be vnderstanded: The residue, is not
worthy the name of a sacrament. But in the
masse, it is so farre vnlyke that anye doctrine
shoulde be intelligibly harde, that contrary wyse
all the whole mystery is thought to be prophane-
d vnlesse all thynges be said and done priuily
& couerly to the intent nothing may be per-
cepued or vnderstand. So, that theyr consecra-
tion differeth nothinge fro a kynde of inchaunt-
ment. For after the maner of an inchaunter, they
thynke that wyth whysperinges & diuers ge-
stures, they brynge Christe out of heauen into
theyr handes: Wherby we perceyne, that the
masse so ordeined, is rather a manifest and open
prophanacion of the supper, then the observa-
tion thereof: and that the peculier and chief sub-
stance of the supper wanteth, which consisteth
in thys thyng, that the mystery be truly ope-
ned to the people, and the promesses reherced
wyth open voyce: not that the priest: wyth out
other reason or vnderstandynge, shoulde stilly
whysper out an hummyng that can not be vn-
derstande. I cal it a play or maskyng, bycause
there is nought els sent but thyr folyshnes and
gestures of players, which thynges woulde be-
come a playe muche better then the sacret sup-
per of the lorde. No doubt: the sacrifices of the
olde testament were celebrated with diuers or-
namentes & ceremonies. But bicause they had
a good

The true dis-
finicion of the
masse.

Caluyn upon the supper

a good signification, and were all ordeyned to instructe and exercise the people in godlynesse they were far vnlike vnto these, whyche serue for none other purpose at all, but that wythout any maner profite they maye occupye and holde suspence, the mynd of the people. To conclude, bycause these masse mōgers (it I maye so call them) do alledge thys example of the olde testamēt, for the defence of their ceremonies, it shalbe good to note what difference is betwene that which they do, and that which was by god commaunded to the Jewish people.

¶ For if I lay for me thys one thyng, what so euer was then doone was founded on the commaundement of God: and that they foolishly the tyfles haue none other foundation than on mans inuencion: were not there, a great difference. But I haue thynges to disproue the wyth, that be much greater then these be. For it was not for nought that the lord prescribed such a forme for a tyme, to the intent that at length it should haue an ende and be abrogate. No doubt because he had not as then declared thys doctrine so largely, he woulde so muche rather that his people should be exercised in figures, that the thyng whych wanted in that testament, myght be repared in the other. But sense that Christ appeared in the fleshe: lo he by howe muche more that doctrine is lyghtened, so much more are the figures diminished. Seyng therefore we haue the bodye, we muste leaue the shadowes. For if we wyl replenishe the abolished ceremonies: we shall patch agayne that vaile, thit Christ brake in sonder by hys death: and so shall we obscure and darken the lyght of the Gospel. Thus do we perceyue, that this multitude of ceremonies, whiche is sene in the
masse

Of the Lorde.

masse, is the forme of the Jewyshe lawe, vtterly contrarie to the christian religion. I am not of that mind that I would disproue all ceremonies, whiche do serue to honestie and a publicke order, whereby the more reuerence is geuen to the sacrament: so that they do well agree to the purpose, and be sober. But that immensurable labor yn the masse by no meanes be suffered: for as muche as it hath ingendred infinite supersticions, & made the people as it were amazed wth out any maner edificacion. By this it may easily be perceyued wherein those, vnto whom god hath opened the vnderstanding of his trueth, oughte to differ from the papistes. First, they shal be out of doubt & it is abominable sacrilege, to compt & masse as a sacrifice, whereby remission of synnes may be obtayned other to repute & priest for a mediatoure, whiche may applie the merites of Chyestes passion vnto the & by masses, or be present at & doyng of them, or do wth deuotion worshippe them. But they shal rather beleue that the death and passion of Chyeste, is the only sacrifice wherby the ire of god is pacified, and perpetuall sacrifice gotē vnto vs. And by sydes these thynges that the lorde Iesus is entred into the celestall sanctuarie: that he may there shew hym selfe for vs, and by the vertue of hys sacrifice, pray for vs. But yet they shal ekealy graūt, that the fruite of his death is communicate vnto vs in the supper, not by the merite of the worke, but for the promesses that are made vnto vs therein, so that we embrace them with faith. Forthermore they ought in no case to graunte that the bread is transubstanciated (as they say) into the bodye of Chyest, or the wyne into blood: but they must in that thyng constantly beleue, that the

visible

Honest ceremonies are not to be dispised.

The sacrament is not to be dispised.

Calupne vpon the Supper

visible sygnes do retayne his substance, that they may represent vn'o vs, that spirituall veritie wherof I haue spoken before. They shalpe, although they ought to be surely perswaded wth them selues that the lord doth in veri dede geue the same thyng that he dothe represent: and so that wee doo vnfaynedly receyue the body and bloude of Christ: yet shal they not seke it as included vnder þ^e bread, or tasted (as they say, locally vnto the visible sygne: muche lesse oughte they to honour the sacrament, but to stretch vp the minde into heauē, that they may ther receiue and honour Christ.

Learne to seke
Christ.

¶ Hence shal it come to passe that they shal dispice and condemne for Idolatrye, all those superstitious ceremonies, as well of the carrying forth of the sacramēt in pōpe & pceiliōs, as of the buyldyng vp of those tabernacles where in it is set forth to bee honoured. For the promesses of the lord stretch nō farther, then to þ^e vse whych he cōmitted vnto vs. Furthermore they shal iudge the instituciō of the lord to be violated and broken, in that the people is robbed of the one parte of the sacrament: and that it is necessarie, that bothe parties be wholly distributed. If it shoulde be obserued a ryght, In tyme, they shal suppose, that it is not onely superfluous but also dayngerous, and that it becomethe not the christian religion, to vse so many ceremonies, take of the Jewes, more thā the simplicitie wherin the apostles instructed vs. They shal also iudge that it is euen of an vngedly frowardnesse, so to celebrate the Supper wth gestures and maskers mouings, that no doctrine at al may there be herde, but is rather buried, as though it were a certeyne kind of magycall arte. To conclude at the laste, wee
muske

Of the Lorde.

must now come to the last of the chiefe partes.

That is to saye, to that contention whiche in **Yet by this**
oure tyme is steered in this matter, which for **was the truth**
as muche as no doubt it was of the devils stea **tried out,**
rynge vp to let, or rather to breake the course
of the Gospell, I woulde wythe it to be forgo
ten for ever: much lesse can I be delpted in the
reherling of the same.

But bicause I do perceyue very many gods
ly myndes: which know not whyther, to turne
them selues: I wyl bryefely say the thyng that
I shall thynke necessarye to declare howe they
may deliuer them selues.

Fyrste I desyre and beseeche all faythful per
sones euen for the names sake of the lyvinge
God, that they be not greatly offended, bicause
this controuersy is moued amonge them that
were the chiefe capiteynes, in reasoynge and
bryngyng in agayne of the doctrine of the gos
pel. For it is no new thyng for the lorde to suf
fer his seruautes to be ignorant in some thyn
ges: and suffer them to contende amonge them
selues: not that he woulde suffer them to erre
continuallye, but for a tyme: to the entente he
myght make them more humble. And no doubt
if all thynges had chaunced prosperously to
this daye, and had flowed accordyng to oure
wyl, perchaunce men woulde haue forgotten
them selues: other els the mercy of god shoulde
not haue ben so muche known as it oughte to
be. And therfore the lordes wyl was to take a
waye from men al occasyon of gloryng: that
glory might be giuen vnto him only.

Forthermore, if we consyder wyth howe
greate darkenesse the worlde was beset, when
they whiche moued this controuersy, beganne
to leade vs backe againe to the light of the ve
ri

**The apostles
varied in some
thynges.**

Lalayne vpon the Supper

title: in dede we wylly merueyle nothyng at all though they knewe not al thynges euen from the begynnynge. It is rather a notable miracle of god: that they, in so litle space of time, were so illumined, that they them selues myghte escape & leade other out of that synke of errors wherein we had ben so long tyme drowned.

But there is no better waye, then to rehearse the matter it selfe euen as it was done. For therby it shal apeare, that there is not so much matter of offence in thys behalfe, as is commonly supposed to be.

When Luther beganne to teache, he handled the matter of the supper so that, as concerning the corporall presence of Christe, he seemed to leaue it suche, as all men dyd then conceyue. For condemnynge transubstanciacion, he sayed that the breade was the bodye of Christe, because it was ioyned togyther wyth hym. Besydes thys, he added certeyne harde and grosse similitudes. But that he dyd by compulsion, because he coude not otherwys declare his mynde. For it is an harde thyng to expounde so harde a matter: and not to vse some thynges, not all of the fittest for the purpose. After this did zwinglius, and Ecolampadius begynne to grow. Whiche when they considered the gyle and disceit that the deuill had brought in, in establishing that carnal presence: whiche had ben taught and helued vi, hundredeth yeres before: they supposed it wyckednesse to dissemble a matter of so greate importance. And chiefly because there was annexed vnto thys erreure, an execrable Idolatrye, that Christe shoulde be worshipped as included vnder a piece of breade. But because it was verrey harde, to pull backe thys opinion, whiche

To honour a creature as God is idolatrye.

Of the Lorde.

whych he had ben long & depely roted in the heresies of men, they applyed all the force of there wytte, to impugne the same, teachyng that it was a moste grosse and absurde erreure not to acknowledge those thinges whiche be thowout the whole scripture, testified of the ascencion of Christe. That he, in the nature of man, is receyued into heauē, and that he shall tarte there vntil he descend to iudge the worlde. But whylse they were very muche bent vnto this purpose: they omitted to declare what presence of Christe in the supper we ought to beleue, & what cōmuniō of his body and bloud is ther receiued: In so muche ꝑ Luther supposed the willyng to leaue nought else but ꝑ bare signes bolde of ꝑ spiritual substance. And therefore he began to resyst opely: in so muche ꝑ he declared the worthy to be cōpted for heretikes. And after the cōtēciō waxed ones hottē, in p̄cesse of tyme it was so intreated & inflamed, that it was to sterly stered to & fro, about a: v. yeres to gether, duringe whych tyme, neyther partie would, w̄ indiffreēt and quyetē mynde here or ther. For althoughe they dyd once conferre betwene the selues: yet was there to great alienacion of myndes, ꝑ they departed the purpose not brought to passe. For when they woulde haue come to some cōcorde, they recopled more and more: myndyng nought els but to defende theyr opinion and to confute the contrarie, we perceiue therfore in what thinge Luther erred and also wherein zinglius and Ecolampadius dyd erre. It was Luthers duetie, at the begynnyng to admonish that it was not hys purpose to stablyshe suche a locall presence as the papistes do dreame. Also, to proteste ꝑ he soughte not in this place, to haue the Sacramente ho-

E. i.

noured

Learn here
the truth.

Caluine vpon the Supper.

noured as God. **A** hydlye to absteyne from those rude similitudes, most hard to be vnderstanded: or els to vse them moderatlye, and to interpret them so, that they myghte not haue ben cause of any offence. To conclude, sence that contencion was moued, he passed all measure both in declarynge hys opinion, and also in rebukynge other, wyth to much rigoure of wordes. For whē he should haue expounded hys mynde so, that it myght haue ben receyued: accordynge to his accustomed vehemence, to the intent to impugne them that helde the contrarye, he vsed incredible fourmes of speakynge: whych he coude not will be suffered of them whose mindes were but slenderly appoynted to gyue credence to him. The other also, offended in that they dyd sticke so styfely in the impugnyng of that superstitious and fantastical opinion of the papistes, as concernyng the placely presence and the adozatiō that folowed therof, employng their diligence to the rooting out of vices, rather thē to the establisshyng of þ thing which was profitable to be knowē. **F**or not wythstanding that they denied not the veritie: yet dyd not they teache it openly as was becomyng. Thys do I vnderstande, that whylse they gaue them selues audiouslye and diligently, to affirme that the bread and wine were called the body & bloud of Christ because they be þ signes therof: they thought not that they ought in the meane time to do thys thinge also to adde to, that they are the signes after such sorte that the veritie is neuerthelesse opened vnto thē. **N**ether dyd they declare þ they wente not about to deface the true cōmunion: which the lord geueth vs in his body & bloud. **O**f truth neither of them was unworthy blame

**This veritie
is the fre me-
te promised
them.**

Of the Lorde.

blame, for as muche as they dyd not susteyne
to her: one an other, that all affection layed as-
parte, they myght folowe the veritie, on which
syde so ever it shoulde appeare. But yet ought
not we therfore, to lette passe our due due to-
wardes them, least we forget the mercyes and
benefytes whiche God gaue vnto them, and
distributed vnto vs by their hādes. For onlesse
we be vnthankfull, and vnmyndefull of those
things which we owe vnto them, absteynynge
from all reproche and euill report, we shall eas-
ily forgoe these and muche greater thynges.
To conclude, sayng that we knowe they were
both of Godlye conuersacion and excellent doctrine,
and that they also whiche at thys tyme
be on lyue: be no lesse: we oughte nerther to
speake nor iudge of them, otherwys the wyth
great modesty and reuerence,

And chieflie because it hath pleased our lorde
God so, that after he had by thys meanes in-
structed them to humilitie, he made an ende of
thys vnlucky contention, or at the lesse qualis-
fied it for the tyme, so that in the meane season
it myght be synned. This haue I spoken be-
cause ther is as yet no order published, wherein
that conorde is appoynted: whiche thinge
were verie necessarie. But thys thing shall be
when god wil that al they which should set an
order in these thinges, do agre in one.

Thys wyll be
done.

In the meane tyme thys oughte to suffice you
that there be a brotherlye frenshyppe and con-
fession betwene the congregation: as belon-
gethe to the Christian communion. Wyth one
voyce therfore we wyll confesse, that when we
do accordynge to the institution of the Lorde
receyue the Sacrament with faith, we are vn-
doubtedly made partakers of the substance.

Calupne vpon the Supper
of the body and bloude of Christe. Howe thys
thyng shoulde be done, some men can better
define and more playnly expounde, then other.
But thys thyng is chieflye to be remembred,
that we exclude all carnall imaginacion, & that
the mynde ought to be erected into heauen, and
that we thynke not our Lorde Iesu Christe to
be so vble that he may be conteyned in corrup-
tible elementes Agayne, lesse the force of thys
most secret mystery, shoulde be deminished, we
musse thynke that it is wroughte by the se-
crete and wonderfull power of God:
and that his spirite is the bonde
of thys partakinge: whyche
is for that cause cal-
led spirituall.

Finis.

The order that the church
and cōgregation of Christe in Denmarke, and
in many other places: cōttries and cities in Ger-
manye dothe vse, not onely at the ho-
ly Supper of the Lorde, but also
at the ministracion of the
blessed Sacrament of
Baptisme and
holy Med-
locke.

To al that hūger and thirst the glory
of god & welth of thei neighbours,
be grace merce and peace from the
same euerlasting god our most deare
father in heuē thozow our lord & ons-
ly Sauour Iesus Christ. It were to me a sin-
guler comfort my righ dere & intyrye beloued
brothē, & sisters in Iesu Christ: if I might be w-
you my selfe continuallye, & communicate vnto
you some part of that litle talent, which I haue
receiued

Of the Supper of the Lorde
receiued of the Lorde my God for your sakes.
And all the lawefull wayes that I coulde deu-
tyse, I haue sought thys greate whyle, to ob-
teyne licēce of the hygher powers for the same
purpose. But it wyl not be. Wherfore though
I be hyndred and kepte from you by all the
meanes that Nathan & his members can ima-
gen, yet shall ye haue my poore herte, yet wyl
I not ceasse to write you good, yet wyl I do
the beste for you that I can, although it be but
with my pen. In token wherof, I haue set
forthe vnto you the order and maner, that ma-
ny whiche haue receiued Goddes worde vn-
farnedly, do vse not onely at the mooste holpe
supper of oure Lorde, but also at the ministra-
tion of the blessed Sacramente of Baptisme,
and when anye couple of persones are ioyned
into holy wedlocke. And thys haue I done, to
the intent, that when ye haue spped and do se,
that thys order is agreeable vnto Gods worde
not varyng fro the mooste wholsome doctrine
therof. Ye maye wyshe in youre hertes to haue
Goddes truth prosperer lykewyse amonge you
in the realme of Englande: And praye vnfar-
nedly wyth me and all other synners, that the
father of mercy and God of all comforte wyl
so lyghten and illuminate the herets of oure
rulers, that they maye folowe the earnest mo-
nition of the seconde Psalm, and be no more
without vnderstandinge, but he wyl by times
and embrace the sonne of God, whyle he of-
fereth him selfe vnto them. And not only to suf-
fer the worde of God to haue the vpper hande
a^uer all other doctrines, but also them selues
to lare to theyr handes in abolishing the blas-
phemous and dampnable abuses that are here
as yet suffered about the forsayed & the princ-
ples

Of the Supper of the Lord
 ples of A bulkes religion, wherefore (dear bles
 then) whē ye compare this order vnder wyts
 ten (whiche is the doctrine of Goddes worde,
 and prayse of the primatyue church) to the
 varne ceremonies vsed here yet (after the
 church of Rome) yfte by your hertes to a
 mightie God and beseeche hym, that for this
 fles sake he wyll once graunte, that these thynges
 (his holy Supper, holy Baptisme, holre vnto
 loke maye be truely and sincerely ministred
 and practised also among vs. To the
 gloire of his blessed name and
 encrease of his kyngdome
 for euer. Amen.

The order taken for the due ministr
 stration of the holy Supper
 of the Lord.

FOr thy better instruction thou shalte
 tryste vnderstande, that the blessed Sa
 crament of the body & bloude of þe Lord
 (þe worthy memorial of our redemciō) is
 at no time denied to any christē mā wher
 gods worde is truly preached, if he lawfully
 require it And as none dothe minister it saue
 the priest which is the officer appointed thereto;
 So is it not ministred, but whē there be other
 present to receiue it as wel as the priest.
 Now because that wher gods worde is truely
 preached, mē do se the fruite of the sayd ho
 ly Sacrament, therfore resort they the oftener
 to the same holy Supper of the lord and delyte
 the more therein But specially to se what a nū
 bre come to it on the sodaye, & how reuerently,
 it woulde do ones here good. And because they
 may the more fruitfully be partakers thereof,
 therfore on the saterday whē the preachyng is
 done (euery daye they haue a sermon) all suche

Of the Supper of the Lorde.

as are appoynted in them selues to be partakers of the Lorders supper come (one after another) to the priest: of whō they learne, not onely what the Sacrament is & the right vse thereof, but also they beynge repentant and sorry for theyr synne, & professing amendment, receyue there gods promyses for theyr absolucion, to the singulare comforte of theyr conscience: & are exhorted by the priest, to do agaynst the morow, as þ holpe Apostle Paule byddeth them: that is euen to trye, examen, and proue them selues, whether they cā be cōtent vnfaynedlye in theyr hertes, to take better holde on the kyngdome of God, then they haue done in tymes paste, to be more stedfaste in fayth and hope toward god & hys promyses, to be more feruent in prayer and loue toward God, and for hys sake to shewe vnfayned loue toward euery man, to forgeye herrelf as they woulde be forgiven, to mortifye theyr fleshe dalle more and more by reasonable abstinence and godlye exercises of the spirite and vertuous occupation of the bodye, to be glad in distributyng the works of mercy to the poore &c.

¶ And whē the priest, preacher, or curate, for al is one thyng, hath given euery one, this or such a lyke exhortation, and entoynd ech one his penaunce accordyng to hys estate (as subiectes to be true & obediēt to their rulers, seruātes to be faithful and diligent in waityng on their masters commaundement, children to honour and obeye theyr parentes, and to leaue vertue while they be yonge, householders to kepe their houses in the feare of God, & so forth) whē the priest (I saye) hath entoynded them thus to liue and to increase in the same wel doynge, he commytteyth them to God and to the worde of hys

Of the Supper of the Lord
grace. And so they departe.

On the sondaye in the moornyng at vi.
of the cloke in Sommer, and at vii. in winter,
the bell ryngeth, and the people, prepare them
selues to the churche, so that sone after the bel
hath ronge the seconde tyme the churche is al-
most full of men, women and children. Then
a lytle afore the houre is expired, they ryng the
bell the thirde tyme. Whych ceaseth not tyl the
houre stryke: And at the quere doze besyde the
table of the Lorde, stande two good sober syn-
gynge men: whiche (commenly a quarter of an
houre afore the sermon) begynne a psalme and
al the people bothe olde and yonge wyth one
voyce do synge wyth them, after such a fashio
that every note answereth to a syllable, and e-
very syllable to one note commenly and no mo.
So that a man may wel vnderstand what they
synge. But fyrste for the moste parte they synge
the Vater noster in theyr mother tonge, & then
the Psalmes, some tyme mo, some tyme fewer
accoording as the tyme requirereth, but al in ther
owne language. Nowe whan the cloke syn-
geth (which is comely. vii. in Sommer, but. viii.
in wynter) the superattendaunt or chiefe curate
comethe into the pulpyte, and fyrste of all, he
wythethe vnto hys audience and to hym selfe.
grace mercy and peace from God the father
through hys blessed sonne Iesus Christe oure
saviour: And to the intente that theyr hertes
maye be opened to the true vnderstandynge
of the gospel, which he is aboute to preach vnto
them, he exhorte the them to cal for heape to
the holpe Gooste. So after that the two fore-
sayed men or at the leaste one of them hath or-
derly begonne, all the churche folowethe, and
synge with one voyce vnto the holy Gost this
songe

Of the Supper of the Lorde.

Tonge, *Veni Sancte Spiritus* &c. or suche an o-
ther lyke it, in their mother tonge.

Then the preacher taketh the gospel of that
presente sondaye (or some other place of the
scripture, that he is appoynted to declare) and
expoundeth it clearly by the other manifeste
places of the byble, notepnge in it suche les-
sons, such consolations and such ensamples as
are for the edifying of his audience.

Commenye at the later ende of the sermon
he maketh a petye shorte rehersall of it by the
waye of exhortacyon to the people, or prayer
towards God. And then requirath he them to
confesse and knowledg theyr synnes vnto God
wyth him, euery man, in hys owne conscience,
and to saye suche or lyke wordes in hys herte
as I haue plerallve expressed in the generall
confession, that I humbly offered to the kyn-
ges mooste honourable counsaile, for the edy-
fyng Anno. M.D. xxxix. When the prieste
hathe prayed for all estates, and made thys or
suche a lyke confession in theyr name, he pray-
eth God to be mercifull to them, to blesse them
to shewe the lyghte of hys countenaunce ouer
them, and to haue mercy on them.

Then giueth he them thys or such
a like absoloution, and faith.

To al them that repēt & are sorre for
their synnes. detestynge and abhorrynge
their olde wicked life. Yf they be hō-
gry & thirst for gods mercy in Christ
beleuynge surely to haue forgifne-
nes only by him, purposing to forsake al abho-
minaciō of liuing, & from hence forth to liue in
the feare of God and vnfainedly to kepe hys
cōmaūdementes: to all suche (by the vertue of
Goddes worde and commission of the same)

I pzo

Of the Supper of the Lord

I pronounce and warraunt for remission and cleane forgiveness of all theyr synnes. To the other that wyl not repente, but theyll harden their hertes agaynst Goddes trueth, continuallye abydyng in the byndnesse of false doctrine & fylthynges of wicked luynges hauing no purpose nor mynde to come to repentaunce: To all suche (by the vertue of the same worde and commission therof) do I pronounce damnacion & the terrible wrath of god, vntil they amend.

¶ So after that he hath wysshed the peace of God vnto his audyence, he cometh downe. Then all the congregation and churche in manner afore sayed, do synge the Crede or beleue in theyr owne mother tongue. And whan that is done, the curate or els his coadiutore, standeth by afore the table of the lorde, and requyrethe all suche as are appoynted then to be partakers thereof, to be well ware what they do, and to make a iuste accompt wth them selues after what maner they haue proued and tried theyr owne consciences, whether it be done vnfaynedly & in an earnest maner & whether they be at one wth al men, and so forth. Yf it be so in dede, he geueth God thākes for it. Yf no, he prayeth the right getlye, þ they wyl thynke no shame to abset the selues fro this holy supper tyl þ reconciliacion be made, lest they come to it unworthely. And the geueth he the this exhortacion, or els a nother such like.

An Exhortacion at the Supper of the Lorde

Deare frēdes, we are all baptised into the death of oure Lorde Jesu Christ: wherfore after holy Baptisme: we must al þ daies of our life, fight and strue in cōtinual batell & war agaynst synne,

Of the Supper of the Lord

Death & the deuil, & so here about with vs in our bodies the passion and death of our Lorde Iesus, and we proue by experience, that the enemies whom we haue to do with all, are neither weake, nor feable, but mighty and valiant, to whose power me are naturallie subdued so þvpo earth there is none so mighty, as to resist thys power of darkenesse throughe hys owne strength, so feable and weake is all oure abillitie in comparison thereof. For the whyche cause God the father throughe Christ his deare Sonne hath ordeined a nother power and kingdome, in the whiche is ryghtuousnes and lyfe: and throughe his death and bloude hath he despyered vs and brought vs fro synne to ryghtuousnes, from death to lyfe, from the deuyll to God, & hath included the kyngdome of hys grace in the preaching, beleuing and folowynge of hys worde. which being begonne in the holy christentie, shal go forth vntyll the last daye: that we whyche receiue, beleue, and do after the same worde, by the merites of Christe our reconciler and Sauour, shoulde be and continew for euer hys deare childre, & heires of the kingdom of grace, that is to say, of euerlasting saluatiõ, for as much as we throughe such faith do eate continually hys flesh & drinke hys blood, that is to say, abide in him, and he in vs.

¶ To the intent now that this so great goodnesse declared by the worde of God, myghte dayly amonge vs be practised, distributed and exhibited, therefore hath the gracious and merciful Lorde Iesus Christ instituted and ordeined a remembraunce of thys hys wonderfull worke, and comaunded, that we at hys supper in the Sacrament, shoulde eate his very body and drinke his very bloude. Wherby the her-

Of the Supper of the Lorde.

tes of al suche as are faythful belouers & feare God, myghte be assured of thys same grace of God and euerlastinge saluation. And also that in the holyc cōgregation and churche his glorious remembraunce myghte be kepte, that is to say, to giue him thākes & praisse, to sing, speake preach, & reade therof, to exhort & cōforte one another among them selues. And finally wyth all faythfulnesse one to shewe towarde another such loue and fauoure, as we oure selues haue receiued of oure deare lorde Iesus Christ.

¶ And for as muche as we nowe are hapened in these later dayes, in the whiche thys so precious treasure is vnhalowed and wyckedlye abused: thys holyc Sacrament shall (for the necessarpe causes nowe rehersted) be to vs also a testimonye of thys present tyme before god and the worlde, that we do vtterly both in worde and dede, refuse and forsake all the discreatfulnesse of the papistrie, and that we faithfully wyth all our hertes submitte oure selues vnder the gospel of Iesus Christ.

¶ Wherefore ye dearely beloued in the Lorde, for as muche as thys matter is so waightye, such Gods owne institution and ordinaunce, yea, and his cōmaūdemēt also that we shoulde do it. And lykwyse sering the necessitie which shoulde cause vs to accomplishe the same, is so great, specially on our behalfe towardes God (to whom we owe a longe Deo gratias and thanks) we ought in no wyse to refrayne our selues from it, neyther suffer our selues to be kept backe there frō: but oft tymes wyth repentant hertes to seke this our soules medicine & cōfort of our cōscience: beleuinge what Christ sayth to vs herin, & doing as he cōmaūdeth vs.

¶ And as for those that seke no suche repentant

Of the Supper of the Lorde.

tant hertes sayth and comfort' herein, but lyue in open blasphemie, continuynge in synne and wycked lyfe. They shall knowe, that they are vnworthy of this holy supper, and shall be excommunicate, tyll they amende.

But to the intent that the vnrepentant may thow the grace of god be lightened, and that we our selues may frutefully enioye this supper to the amēdmēt of our liues, & also that all Christendome generally maye be the beter, and be edified. Therefore let vs hertelye make our prayer to god the father of al mercie: beleuyng assuredly, that he wyl graciously here vs thow our Lord Iesus Christ, who commaunded vs to praye, and promised vs, saynge. Aske and ye shall haue: seeke, & ye shall fynd: knocke, and it shall be opened to you.

Wherfore in consideration of the same commaundment and promise, lyft vp your hertes and saye thus wyth me in your prayer.

O Lord god our father in heauē we thy miserable childrē vpon earth beseeche the that thou wyl mercifully lōke on vs & lend vs thy grace

That thy holy name maye be sanctified among vs and in all the world thow the pure and sincere teachyng of thy word, & through earnest charite in our daylye lyuynge, and oure conuersacion. Declude thou graciously al false doctrine and euell lyuynge, wherby thy worthy name mygt be blasphemed and flaundered.

Let thy kyngdom come and be greate. All synfull, blind people and suche as are holden captiue of the deuell in hys kyngdome. those byng thou to the knowledge of the true sayth in Iesus Christe thy sonne.

Strength vs Lorde wyth thy spyrte to do and to suffre thy wyl both in life and death

Of the Supper of the Lord

as well and woo, that our wyl maye all waye
be broken, offered vp and mortified.

And geue vs oure dayly bread: Preserue
vs from couetous desire and carefulnes of the
body, that of the we may be assured to haue a
bundaunce of al good thynges.

Forgiue vs oure trespase, as we forgie
them whiche offende vs: that our heart maye
haue a sure and glad conscience, and that wee
neuer feare nor be arrayed for any synne.

Leade vs not into tentacion but helpe vs
through the spirite to subdue the flesh, to dese-
pise the worlde with his vanities, and to ouer-
come the deuyl with all his craftie assaults.
And finally deliuer thou vs fro all euill both
bodely and gossly, temporal & eternall. Amen.

They that earnestly, desyre al thys, let them
say: Amē, belenyng without any doubte, & it is
granted & hearde in heauē according as Christ
promised vs, saying, whē ye pray, beleue assured
ly & ye shal haue it & it shal come to passe. Amē.

Then reherse he the wordes of the holye
supper out of thre Euāgelistes, Ma-
thewe, Marke and Luke, and
also out of S. Paule

1 Cor. xi. saying.

The lord Iesus the same night where
in he was betrayed toke bread, & ge-
uinge thākes brake it & sayed: Take
ye & eate, this is my body, which shal
be geuen for you. This do in the remembraunce
of me. In lyke maner when supper was done,
he toke the cuppe also sayng. This cuppe is
the new testament in my blood. As oft as ye drink
this do it in remembraunce of me. This doone
the whole church in maner aboue said, do sing
a psalme or. ii. of thankes geuyng for this bles-
sed

Of the Supper of the Lord

fed sacramente. And in the meane season, they that are appointed then to suppe with þe lord, and come soberly and with great reuerence one after another (the men first & then the women to the table of the Lord: wher thei kneeling one þe say after another receiue at the hand of one of the priestes, the sacrament in foume of breade. And then goth he with lyke reuerence to the other ende of the table, and at the hand of another of the priestes which standeth ther ready for the same purpose he kneleth downe and receyueth it also in the foume of wine, and all þe other folow reuerentlye, and do the same. If one of the priestes or both be disposed likewise as then to sup with the lord, he kneleth downe & his companion serueth him. And then so doth he also to his felowe in like maner & reuerence ¶ If the communicantes and thei that receiue the þe sacramēt be many, thei sing þe moe psalms of thanks geuyng: els sing thei the fewer ¶ When this holy supper is doone, and the partakers therof that were apoynted therto serued, one of the ministers standeth vp, and exhorteth the people to geue earnest thanks to God, with this or such a lyke prayer.

Y^e Almighty God, moste merciful father, thou that openest thy gracious hande, whereby al thinges luring haue their fode in due season we geue honour, praise and thanks vnto the for al thy benifites both goodlye and bodelye, which thou hast richly poured vpon vs wythout anye of oure descruinge: but speciallye we thanke the for this worthe memorial of our redemption, wherin thou hast nourished and fed oure soules wyth the body and bloude of thy deare sonne our sauour Iesus Christe blessed for euer. Amen.

Another

Of the supper of the Lorde.

¶ Another.

G O Lorde Iesu xrist our redemer, honour and prayse be alwaye geuen vnto the for feeding our soules with thys spiritual and heuēly fode. And we beseech the for thy tendre mercy, that as thou hast geue it vs for a sacrament of continual thankfulness, of dayly remembrance and of charitable vnitie. Eue so most merciful saviour, lend vs alway thy grace, to be thankeful vnto the for it, and not onely by it to be continually myndful of our redemption purchased through thy death & bloud wedding: but also in consideration thereof, to increase in loue toward the, and al mākynge for thy sake.

¶ Another.

G O Lorde God almyghty, we thanke the wyth al oure hertes that thou haste fedde oure soules wyth the bodye and bloude of thy most deare sonne. And we beseeche the vnsaynedlye, so to illuminate oure myndes wyth thy holye spirite, & we may dayly increase in strength of fayeth to the, in assurednes of hope in thy promises, and feruentnes of loue towards the and oure neyghbours, to the gloire and prayse of thy holye name. Amen.

Thus the prieste concludeth and endeth the office of thys present misterie, and blesteth the people reherchyng these wordes of scripture Numeri. the. vi.

The Lorde blesse you and preserue you, the Lorde shewe hys face to you and haue mercy on you, the Lorde turne hys countenance vnto you, and gyue you peace. Amen.

¶ And so thei departe.

The order taken for the due ministracion of the blessed Sacrament of Baptisme

On

The Sacrament.

On the Sunday at one of the cloke after noone, they haue, a sermon of an hour lōg, with like ringing & singing of Psalmes afore in theyr mother lōg, as thei had in þe morninge, to the which preaching þe people come as thicke, as thei did the. And as they singe a psalme for grace to the holy goost in the morning, so do thei here also and at euery sermon, where or when soeuer it be made. And lyke as in the morninge when the sermon is done, the preacher exhorteth them to cōfesse theyr synnes wpth hym in theyr hartes, and there vpon both absoule the by the power of Goddes worde: so dothe he here also in lyke maner, and in euery sermon. Then synge they a lyke songe of thankesguyng as they byd in the morning, and as they be accustomed to do after euery preachinge.

In the meane season whyle thys psalme of thankesguyng is songe or els afore, the fonte is prepared, the mydwyfe is there present with the childe: or no mydwyfes, if there be no chyldre to be christend (as there be commonly) wpth a fayre compayne of honest sobre women. And when the psalme is songe out, the minstre besynge theyr ready at the font, readethe a lecture of the Bible: and when he hath declared it cōpendiously to the edifyinge of the congregacion, he exhortethe them, that for asmuche as all men are cōceyued and borne in synne, and that seynge it is vnpossible for a man to come into the kyngdome of God, excepte he be borne a newe and regenerate: they wpll shewe and declare theyr Godly loue, and call vpon God the father thorowe Iesus Christ and in hys name, that he wpll mercifullye baptise that chylde, (or those chyldren) with the holy gooste: and re-

Of Baptisme,
ceptue hym or the) to grace.

Upō the same exhortacion, they make these
bertye prayer besechynge God to haue merce
on þ child, & then addeth he this or such a lyke
petitiō in their name, sayng

O almyghty God whiche in comaundyng
vs to praye, hast assured vs, that we beleuynge
stedfastly in thy promes, shall haue all that we
desyre, specialy concernynge the soule, wherein
we seeke thy glory & wealth of our neyghbours
Our humble petition to the (O most deare fa-
ther) is, that for as muche as this chylde is not
without originall synne, thou wylt consyder
thyne owne merce, and accordyng to thy pro-
mes sende this chylde thy good spirite, that
in thy syght it be not cōpted amonge the chyl-
dren of wrath but of lycht, & grace, & become a
membere of the vndefiled churchē spoused to
Christ thy deare sonne in fayth and loue, vnz-
fayned, by the meanes of þ same Iesus Christ
our Lorde. Amen.

An other.

O Almighty eternal God, & most merci-
ful father. For as much as the lust li-
ueth by fayth, & vnpossible it is any
mā without belief to please þ, we besech
the þ thou wilt grāt to this childe the
gyfte of fayth, wherein þ wilt seale & assure hy
bert in þ holy gost, accordyng to the promes of
thy sōne, þ the inwarde regeneratiō of þ spirit
may be truly represented by the outwarde bap-
tisme & that þ child may be buried with him in
death, and be rayled vp by hym from death
againē To the prayse of thy glory and edify-
ing of his neyghbour. Amen.

Sometime also the priest readeth this
parcell of the .x. Chapter of
Marks Gospel sayng,

And

The Sacrament.

And they brought little chyldre to him that he shuld touch the. And his disciples rebuked those þ brought them. But whā Iesus saw it he was dyspleased, & said to the: Suffer lytle chyldre to come to me & forbid the not, for suche is þ kyngdom of god. Verely I say vnto you: whosoever receiveth not the kyngdome of god as a childe, shal not enter therein. And he toke the by in hys armes, & put his hādes vpon them and blessed them.

Then the godfather if it be a man chyld (or the godmother if it be a womā chyld, holdynge the chyld in his armes, commeth and standeth by the priest, who asketh hym on the chyldes behalfe, if he forsake the deuell & al his works. He saith yea, & vpon the priestes interrogacion he cōfesseth his faith in the face of the churche. So the priest taketh the chyld in his left hande and w his righthāde he poureth water on hys head, calling hym by his name (as he did afore) and baptisynge hym in the name of the father, & of the sonne, and of the holye gost.

Thynallye, the minstre committeth the chyldren to the praisers of the cōgregation, & exhorteth the godfathers and godmothers most earnestly, to se that the chyldren be brought vp and instruct in Chysten knowledge & vertue, to the glory of God & edifyng of the comen welth.

Then synge they a psalme cyther that concerneth some thanks geuyng to God for this woꝝde or els some necessary petition.

And so they depart

Now in lyke maner as thou seest thys blessed sacrament ministered on the sonday, enē so wyth lyke reuerence do they vse it at the same houre on those weke dayes, that the congrega-

f.ii.

cion

of Baptisme

elſo (In the authoritie of theſe head rulers) ha' b
appointed to that uſe: And if the chylde in ſ
meane time be in any dainger, the ſ midwifes
baptiſe the. And as the congregation and mul-
titude of people is great at the miniſtration of
holpe baptiſme on the ſondaye, ſo is it alſo on
the othere appoynted dayes, though they be
worke dayes. Wherby it is to be noted, that ſ
inſtitution and ordinaunce of God is in greate
reputatiō amonge them: for as it is miniſtered
reuerently, ſo is it hearde wth greate deuotiō
and feruentnes: And though there be alwayes
ſome vnthankful liuers yet ſ ſlocke of A huſt
be euer bringing forth good fruites, and ſolow
the word of lyfe in theſe conuerſation.

The ordie taken for the due mini-
ſtration of holpe wedloke.

As towching Gods holie inſtitution
of mariage, thou ſhalte vnderſtande,
that priue contractes are auoided as
much as maie be: And yonge folke are
ſoe well broughte vp in the feare of
God & inſtruct in ſ knowledge of his word, ſ
they wil not lightly be enticed to rūe on head
& marie wout ſ honeſt cōſent of theſe parētes
& tutors. Againe, ſ fathers & mothers whiche
haue yōg folkes apt to mariage, are circūſpect
not ſufferinge theſe ſonnes and daughters to
goe longe beyonde theſe tyme vnmariyed: but
boeth for the auoydinge of vncleanlye conuer-
ſation in their childre, & alſo for their own diſ-
charge, they prouide the honeſte mariage mete
for them. Whiche thing to do, they are taught
not onely in the dayly ſermons that they heare
but alſo by the olde Godlye practiſes of ſuche
holpe men as was Abraham Isaac. &c. Neither
do the two yonge perſons come together after
a lyght

Of wedloke.

a lycht or vndercrete maner, but even at theyr handfastynge (when the knot of holy wedloke is fyrste knyt) there are presente the father and mother of the parties or els (if they be deade or absente) theyr nigheste kynsfolkes & tutours, and so is also some honeste discret preacher or curate of theyr: who to the edifyng of them maketh a Godlye collation out of Gods word for theyr exemple learning & confort in holy wedloke. So whan the tyme approacheth that they shalbe maryed openly in the face of the church, the curate in the presence of the whole congregation geueth warnyng certayne dayes afore, and requirerth that if anye manne knowe some lafull impediment to hindre the sayd mariage he wyl notifie it at hys motion. Yf no hinderance be made, the at the day appointed, then by ydrome haupnge a company of honest men wyth hym, and likewise the byde haupnge an honeste companie of women wyth hyr, come to the sermon in the morning (whych as I sayed afore, is euerye day at. vii. of the clocke in Sommer, and at. viii. in wynter) and after that the preachynge is done & the sacrament ministered in maner afore sayd, they come both before the preacher, & in the meane tyme, þe whole church in theyr mother tong, do sing the. Cvi. psalme. *Beati omnes qui timēt dominum. &c.*

¶ Then the preacher speaketh to them boeth by name, and asketh them sayinge, *R. and. R.* are ye mynde d to lyue togythere in holpe wedloke, and to testifie and cofirme the same purpose here in the presence of the congregation: Then answer, yea, then (sayth he) I take you all here that stande by, to wytnes, requyringe you to recorde the same, and to remembre it, and sayeth moreover. Yf ther be anye mā here that

f.iii.

knows

Goddes holy vndraunce
knoweth lawfull impediment by Gods wordes
that these two persons maye not procede togis-
ther in maryage, let hym speake now. So if
there be none to make impeditente, then the
preacher sayth. For asmuch as here appeareth
no hyndraunce to the contrarie, but that ye
maye go forth together in holpe wedlocke, I
praye God establishe the thyng that he hath
wrought in you. Serpge also that both your
consentes are knit in a holy wedlocke, and ye co-
fesse the same here openly before God and the
world: I declare and pronounce you to be mar-
red together. In þ name of the father & of the
sonne, & of the holy goste. And in so saypge he
sorneth their hādes together, & addeth mo: ro-
uer: let no man therfore seperate thē a sunder,
whō god hath coupled together. This done, he
exhorteth thē to remēbre, how þ god hath loy-
ned thē in holi mariage, & according to þ cōmaū-
demēt of god, to loue one another, & so to kepe
their household, & to bring vp their childe when
God sendeth thē, in the feare of god that they
whole liuyng may redound to the gloze of his
holy name, and edifyng of the comen wealth.
Then rehearseth he this (or sūche another)
prayer in the name of the whole
church and congregacion.

O Almighty God, father of heaue: For
as much as it hath pleased the to call
these new maryed folkes vnto holy
wedlocke, lyke as at þ begynnyng þ
sawest it not good for a mā to be a-
lone, for þ which cause þ madest hym an helper
like to hym self, & so ordeinedst þ they should
be as on person: we besech þ that vnto thes
new married folkes thou wilt graunt thy holy
spirit wherby they liuyng in holpe wedlocke
maye

Of wedlocke

maye styll truste in thy goodnes, ouercome all temptation, & leade an honest godly lyfe to the edifying of euery mā. Blesse them also that is the fruite of theyr bodiles they maye praye the and so bypunge vp the same, & it maye be to thy gloze and profite of the comen wealth. Amen.

Then the church syngeth a Psalm of thākes gyuing, & so departeth.

The cōclasiō of this litle boke.

Thou seist now what order is kept in the ministracion & vse of the tōrsw the holy ordināces of God: concerning & which, I wist here nothinge of had I wist, nor of vncertēty, but eue as I knowe, & as I haue not onelye sene w mine eles & hard with mine eyes, but be presēte also lōg & many a day at & exercitiō, practise & experience therof, whiche thinge as I wyte to gyue al good hertes occasion of feruent prayer to God, that he wyl graūt his word to grow lykewyse amonge vs: euen so in the vertue of Gods holy name, and for that precious bloude sake of his most deare sonne, I admonish and exhorte all subiectes to be patient to abyrd all kynde of scdition, to committe the reformatiō of all errours, & superstitions ceremonies, bayne tradicions, wicked lawes & vniuste statutes of men: euen vnto God the authoure of peace, & to the workyng of hys spirite in those princes and rulers, whom he hath called to office for the same purpose: lette no mā be slake in his duetie, but gyue god that wylche is his, and to the king the thing & belōgeth vnto him accordyng as Christ cōmaunde: h Math. xxii. as saint Paule exhorteth Roma. xii.

¶ Thys I saye, to stoppe the mouthes, and the blasphemous tongues of such as wyl not

A litle complaynt

ceasse to rayle on me and to sclaunder me (yea
such to the kynges maiestie) as though I were
a peruerter of comen ordre, or toke vpon me to
chaunge the lawes: and to make new statutes.
Hare ye vngodlye hypocrites, not so, but as I
am sure that there is heauie dampnation layed
vp for al such subiectes as rebell or make sedi-
tion agaynst theyr pryncce, or disobeye the least
cōmaundement of god in theyr soueraygne, euē
so I am assured, that there is no lesse dampna-
cion prepared for those rulers or heades, that
make vniuste lawes & cruell statutes to main-
teine theyr owne lustes and oppresse the poore.
I reporte me to the .x. chapter of Eclayse the .ii.
and thirde of Michas, and to the later ende of
the .v. chapter of the prophete Hieremy. Let all
rulers, therefore beware, that they make no ac-
tes of parliament nor statutes againste Gods
worde, and let all subiectes learne of S. Peter
1. Pet. ii. to be obediēte, &c. And not onely that
but if they be cōmaunded anye thyng, then let
them learne of the same. S. Peter (Act. iiii.)
to obey God more then mē In the meane time
till Gods blessed word only beare rule amōge
vs, & till all wicked inuentions of men be abo-
lished, let those þ̄ feare god vnfaynedly be fer-
uent in theyr prayere, & increase in all thākful-
nes & vertuousse liuynge towarde God & men.
Let no mā, womā, nor chyld of God be slacke
in his deutie: but let fayth increase in strengthe
let hope be euermore and more assured of gods
promises, let charitie alway loue God and his
neighbour, and leaue no good workes vndone
that maye be Gods glorie & mans profyt. And
thē shall we be knownen, not onely readers and
hearers of the truth, but true disciples of the
same. And though we can not attayne to the
perfect:

The conclusion.

perfectnesse of that common wealth wherof I
spake of afore (where Gods ordinaunces are
so reuerently ministered, the poore so richly pro-
vided for, & youthe so virtuously broughte up,
nevertheless we doyng our best, and begginge
strength of god to do more then we can do of our
selues, shall not onely be allowed & accepted in
his sight, but also haue the continual assistance
of his holy spirite: wherby we sufficiently har-
nessed and armed agaynst all temptations of
synne, hel, the deuill, & our owne fleshe, that as
wel by the vpper hande of them, as we haue
(thorow the onely power of God our reuerend
many sturdy woundes and tempestes of aduer-
sitye in tyme past, and as we hope to escape
these present troubles by the helpe of Iesus
Christ, whose name be blessed for ever. Amen.

A little complaynte with a short exhortation
made to al the, that are no displeublers in gods
word, but vnfainedly liue thereafter.

Like as God (accordynge to his moste
blessed nature) ever louinge gracious,
mercifull & true, doth alwaye sende his
word afore he plagge the world, & giueth vs
warninge afore destruction come, wor-
ling vs to conuert to him to forsake our owne
euil waies, & to laye had on eternall life: Eue so
contrary wise the deuill, the father of falshood
and lyes, enuynge mans saluatio, casteth euer
one bone or other in the way, to hinder the glo-
rye of God, to stoppe his worde, to kepe backe
his truth, least thorow the lifeste beleuynge
& folowynge thereof, his owne kingdom shoulde
be minished, gods amplified & encreased. Som
time to hynder the gospel of the glorye of the
great god, he steareth vp tyranny & cruelties and
moueth some rulers or great men of the worlde
to

A litle complaynt

to take parte agaynste it, to persecute it, trouble
ble & vexeth the whō god hath called vnto it. En
sāple wherof yē se in Pharaō, in kynge Achab,
in Antiochus, in Herode, & in those greates p̄s
lates that shewed theyr hōse charitie vpon our
Saviour Christ, & his Apostles, The deuyl als
so to set vp hys kyngedome the better, getteth
him chaplens for hys owne toeth, such as were
Baals prophete, iij. Regū. xxi. that they maye
euer epyther in confessions or otherwys, moue
kynge & prynces to take parte agaynste theyr
owne saluation, & to trouble such as tel the no
dremes, nor fantasies, but eue the very worde
of God, As the prophete Michas dyd. Some
tyme I saye, leaue the trouth should be belued,
the deuyl as he is the father of all lyce: so getteth
he false wytnesses to testify euen agaynste
Christ, & agaynste poore Steuē & Paule hys ser
uantes, yea & to preache, that theyr doctrine is
naughtie, sedicious, newe learning, and heresy,
Mat. xxvii. Math. i. Actu. vii. xxiii. p̄ they wyl
destroy good workes. Ro. iij. p̄ they wyl keepe
no holys daie Mat. xii. John. v. that they wyl
not fast. Math. ix. Mat. ii. Luc. v. Thus, I say
is the deuyl euer about to ouerthrow Christs
kyngdome, & to sette vp his owne. And by cause
his lyinge chaplens shoulde the better fyght a
gaynste Christ, he teacheth them to go craftylye
to worke, to lie & spare not, to call the disciples
of Christ newe fellowes, to saie, that they care
neither for fasting nor praying, for almes dede
nor for good worke, yea make the worlde be
leue (sayeth the deuyl) p̄ they care neither, for
one cerimonie nor other, for one sacramēt nor
other. Such lyinge lessons doth the deuyl teach
his scholers, & not onely thys, but also to wrest
and wyngge the scripture fro the manifest vn
dersta

An exhortacion

Verstandynge of it, of the whych sugling cast he hath gyven the an ensauple in the .iiij. of Math and iiii. of Luke. Who nowe cōsiderynge this greate decay of godlynes, that the deuil hath brought into the worlde (partly thow the tēcany that he hath created vpin great mē, partly thow the faulse wytnes bearyng of hypo crites and lyinge teachers) hath no cause to mourne in this behalfe? Who wyl not be sorrie to se gods holy word thus persecuted, thus exiled, thus cruellye reported, thus belied?

Nevertheless al this euill doeth not the deuyll thynke sufficiente, he can not here withall be cōtente, but he entreth in also amonge them that professe the name of Christ, that are called brethren and disciples, that pretend to loue and fauour his trueth: and among them, loke who is mete for his purpose, most inconstaunte, and least regardeth Christes worde in his herte, of hym he maketh eythere an whozemonger, and disceyner of his neyghbour, or a folower of oth er vyces of his owne carnall lustes, robbing him vitterly of that most holye, moste stedfaste and lyuynge sayeth that Christe taught, & also of those worthy frutes of the spirite of god res pētaunce & workes of light, whych the scripture speaketh of. By the meanes wherof, & because he beareth the name of a christen brother, therfore euen as he behaueth hym selfe nowe, and as he lyueth, so muste we be reputed of the vngodly and such lyuers must we be called. Yf he be a breaker of peace a maker of seditō, a drunken harde, a false byer and seller, a folower of fleshy lustes, a bynger vpon sectes (as God euet suffereth them to be deceyued that wyl not abyde the ordre of his worde) Then muste we also be called breakers of comē ordre, raplers, makers

An exhortation

makers of insurrectiō, disordrardes, false dealers wpyth oure nerghbours, Heretikes, followers of a fleshepe and carnall lybertie. Yea though all oure teachinge, wytyngge, talkyng and lpyngge be to þ cōtrary. Yet beare we the blame, so blynd is thys wychede woulde in iudgemente, & so vnthankfull in theyr lpyngge are a greate numbze of them that are called Chyriste: me (as I vnderstā) on þ other side.

¶ Wherfore to you dearlye beloued in God, electe & chosen to an hyghe vocation in Iesus Chyriste: eue to be flesch of his flesch & bone of his bones, to be cireznes wpyth the sayntes and of the household of God) to you I make this my mone afore rehearsed, trusting, that though nether the world, nor those false brethien (whiche because they were not of vs, are gone from amōg vs. i. Johā. ii. & are fallē in the loue wpyth this world after the ē. āple of Demas. ii. Ti. ii. Though nether of the both: I saye) wyl harken to þ voyce of God, whyle it is called: to daye but styll harden theyr hertes agaynstē Goddes trueth: My truste is (as I sayd afore) that ye wyl hold your hand styll on the plough, that ye wyl walke honestly now whyle the mercye of God lendeth you day lpyght. Ye know that our Lorde sayd The night shall come, in the which no man shall be able to worke. Ye se howe oure aduersarpe the deucl goeth aboute lyke a roaring Lyon, chynng whom he may deuoure. Ye se what a nūbre of great men on the one syde, haue gryded theyr swerdes aboute them and stande euen in complete harnesse, to fyghte agaynst the manifest worde of God: Yea what swering, what bla'phemynge of goodes name, what pryde, what exesse, what fylthynges of bodye and pylmesse, is vbled, practised & daylye maintained

An exhortation

mayntained in theyr houses: Ye se, howe they can not abide the hearing of gods worde, but blaste and blowe agaynste it, persecute it, as much as in them lyeth. On the other side, ye se what a nūbre of hypocrites, Antichristes, false prophetes and flatterynge chaplens are not onely aboute greate, men, but euerye wh're, in maner, to dare and crye and stampe agaynste our Lordes doctrine kepe the people stil in blindnes and fedde them wryth draffe & deggres in steade of Gods word. Thyrldy, ye se what a number here be in the worlde, whych pretendynge to loue Gods worde, by theyr outwarde hearyng, reacyng, and talkynge of it, lyue cleane contrarye agaynste it byynge not foithe, the worthy frutes of repentaunce, are as greate swearers as fylthy, as ydle, as couetous, as desceitfull in barganyng, as vnapt to al good workes, as they were afore they knew the true: h: And by this meanes is it come to passe þ thoww suche vnchriste liuing, the good word of god is more suppressed the other thoww þ crucke of tyrantes, or flatterynge lyes of hypocrites. All whiche thre sortes of enemies, bicause they are not of vs but wout, therfore wyl I haue the lesse to do w the. But of you dearely beloued) I wyl bebolde to exhorte you, for the redde mercede of god, þ in cōsideration of the promesses) ye wyl walke godly & worthely in this wicked worlde cōtinuing (as I trust ye do) in steadfastnes of the christe fapth, in seruēnes of loue towarde god, & toward your very enemies for his sake, in loking assuredly for his promesses, being patient & ioyfull in troubl, earnest in prayer at al times, ready into true obediēce, to kepe al good ordie, to be exercised in al good workes, euerye mā accordyng to the state þ god hath called him vnto.

An exhortation.

unto. As many of you as are called to office & comō authoritie, to heare rule, or to give iudg-
ment in causes of the comō wealth, be diligēte
in your office. Roma. xii. punish the euil & main-
teyne the good. i. Pet. ii. Roma. xiii. Accepte no
persone in iudgement, allowe no false, accusati-
on, shedde no innocent bloude. Exod. xxi. and
heare the small as well as the great. Deutro. i.

¶ As many of you as are called to the office
of preaching, folow the apostles counsaile: take
hede vnto your selues, & to all the flocke, in the
which the holy goste hath appoynted you to be
ouerscers, to fede the cōgregation of God &c.
Act. ix. Feed Christs flocke, which is amonge
you, and take the ouer syghte of them, not as
though ye were cōpelled, but willingly not for
the desyre of spithy lucre but of a god mynde:
not as Lordes ouer the paryshes, but to be an
ensample vnto the flocke. i. Petri. v. To caste
alway vngodly & olde winnyng fables, to be vn-
to them y beleue, an ensample, in theyr worde, in
cōuersaciō, in loue, in spieite, in fayth, in pure-
nesse: To gyue attendance vnto readyng to ex-
hortacion, to doctrine. i. Timo. iii. Studie to
know your selues to god. laudable worke men,
which neede not to be ashamed. ii. Timo. ii. All
other estates amonge you I hertely exhort & re-
quire, euerie one to do theyr duty. As subiectes
to be obediēt & true to theyr princes and higher
powers. Ro. xiii. i. Pet. ii. Tit. iii. Men to loue
theyr wiues hertely, as they are taught. i. Pet.
iii. i. Thessal. iii. Ephe. v. wyues so to behaue
thē selues, as it becometh womē that professe
godlynes thorow good workes. i. Tim. ii. that
theyr chaste cōuersaciō may wyne the wicked
i. Pe. iii. Men to deale gentile wyth theyr ser-
uautes, Ephe. vi. Colo. iii. to bynge vp theyr
childre

An exhortation.

childre in the nurture & doctrine of the Lord
Ephē. vi. Deut. xiii. Peruailes to be faithfull
true & obediēt to their maisters. Ephē. vi. Col
iii. 1. Let it. that they may do worshippe to the
worde of God in all thynges. 1. Tim. vi. Tit. ii.

And if we thus behaue oure selues, euery
one in hys callinge, the shal it come to passe
that eue they whiche now blasfeme vs

as euil doers: shal at last be ashamed

of thei part, & couert from thei

own euil wayes, to the true

sayeth & liuyng, which is

taught in the word of

god. To whōe for

hys infinite

grace

and giftes therof. be

honour & praise

now & euer.

Amen.

¶ ¶ ¶

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